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MEMOIR OF THE LATE MR. JOSEPH BATEMAN,

OF HOXTON ACADEMY.

THROUGH the blessing of God on parental instruction, Mr. JOSEPH BATEMAN became, in very early life, the subject of those impressions which at length issued in his effectual conversion. His mother, knowing by experience the importance of spiritual blessings, and yearning over her son, endeavoured to fix in his infant heart the most important of all principles, and to explain, with a simplicity adapted to his comprehension, the leading truths of the gospel. Hence, even while a child, he became anxious concerning his immortal welfare, and often urged the inquiry, "What must I do to be saved?"

As is, alas! too commonly the case, from these hopeful beginnings there did not immediately result a steady progress in the divine life. When for the purposes of education it became expedient to remove him from the personal inspection of his pious parent—for reasons which have not been ascertained, but which must have been powerful indeed to justify such a measure,—he was placed at a school in the country, where he had very few opportunities of attending the means of grace, either public or private. There, the fair blossoms of early religion languished; the counsels of maternal piety were forgotten; and, according to his own remark, "his goodness became like the morning cloud, which soon passeth away." Occasionally, indeed, the truths in which he had been instructed recurred to his mind with some force, and the impressions which he had received resumed their ascendancy. Then he retired, and in secret earnestly implored mercy. But, in general, he became indifferent to spiritual concerns, and thus continued till about fifteen years of age.

At that period he was seized with a severe and protracted illness, which excited in the minds of his friends apprehensions of the malady, since commissioned to terminate his mortal course. But the affliction was a season of mercy. Then were discovered to him his sinful character and ruined condition, and the value of Christ as the only way of salvation. "I could say," he has since observed, "it is good for me that I was afflicted. Christ seemed the only object of my esteem; I frequently spent whole nights in sweet communion with my heavenly Father."

He had hitherto been accustomed

to attend on divine worship at Surrey Chapel. And after being thus brought nearer to God by paternal chastisement, he resumed his attendance there with a delight never before experienced. Rich indeed, according to his own statement, were the enjoyments he found in divine ordinances. "Surrey Chapel," says he, "I at that time invariably found to be the house of God, and the gate of heaven."

Not yet, however, had he escaped, or even discovered the snares which beset the paths of all, but especially of young Christians. Little aware of the deceitfulness of his heart, he began to be elated with his proficiency. Spiritual pride introduced self-security; self-security led to the neglect of prayer, and other devout exercises, indispensable to stability and comfort in the divine life; and as his love to divine things declined, his love to the world increased, till in his heart he was again at an awful distance from God. "O!" says he, "how can I sufficiently admire the free and sovereign mercy of God, that he did not suffer me to continue in this miserable condition, but stopped me in my mad career, and brought me with weeping and supplication to his footstool!"

Being one Lord's Day evening in the neighbourhood of Kennington, and having heard that a new minister was preaching there, his curiosity induced him to mingle with the congregation. The discourse of the Rev. Mr. Hunt on that occasion appears to have been peculiarly adapted to his case, and to have been accompanied "by the demonstration of the Spirit" to his heart and conscience. He describes himself as then drawn to Christ with cords of love; and subsequently reviewed the season, with praise to God that he heard the preacher's voice.

From that time, as might naturally be expected, he became strongly attached to the scene, and filled with affection to the instrument of so much spiritual benefit. In the year 1817, he therefore became a constant attendant on the ministry of Mr. Hunt. His subsequent course appears to have been uniform; his profiting appeared to many; and early in 1820 he united in fellowship with the church.

Meanwhile, the revival of personal religion was accompanied with increasing desire to be employed in the work of the ministry. But, deterred by a sense of insufficiency for so arduous an engagement, with becoming and humble distrust he checked the rising wish, until gradually his difficulties were removed, and the guidance of Providence obviously encouraged his aspirations. Solicitous to do what he could, he for some time occupied his talents in a Sunday-school. As a teacher, he was occasionally called upon to address the children; and the divine assistance which he received on those occasions, fostered his hope, that he might perhaps be intended for a station of more general usefulness. Still, tossed by alternate hopes and fears, he kept the struggling secret in his own bosom, nor for more than three years durst reveal the exercises of his mind on the subject, even to his pastor.

At length this important matter was urged on his attention as a duty, by some Christian friends, who had repeatedly listened with pleasure to his addresses at public meetings. Their admonitions induced earnest prayer for divine direction, and a determination to seek the counsel of his pastor. Mr. Hunt had for some time entertained a favourable opinion of his talents for the ministry, and not only gave encouragement to his desires, but by an affectionate and characteristic recommendation introduced him to the Committee of Hoxton Academy. "He is," said Mr. H. "decidedly pious; of a serious and thoughtful disposition, and of unimpeachable character. I am convinced that the desire he entertains for the

work of the ministry is of the purest kind."

Of that Institution Mr. Bateman became an accepted candidate in the autumn of 1821, and was placed for preparatory instruction under the care of the Rev. Walter Scott, of Rowell. The state of his mind at that period appears in a letter to his pastor, which illustrates that habitual attention to his spiritual condition which formed a distinguished feature of his character.

"Since I left London," he remarks, "I have not felt that spirituality of mind which I desire. Indeed, for some time after I arrived at Rowell, I seemed destitute of all devotional feelings. I attribute this principally to the complete change in my manner of life; for now that I begin to feel more settled, I trust I can say, that the Sun of righteousness is again dawning upon my mind. For my own part, I hope this has humbled me in my own esteem, and drives me to a throne of grace, to supplicate aid from him who only can communicate wisdom. The views I now have of the ministry are very different from those I entertained when I first thought on this important subject. I am frequently ready to exclaim, 'Who is sufficient for these things!' I sometimes feel almost overwhelmed at the prospect of the important arduous duties which devolve on a minister of Christ. But convinced that I am in the path of duty, I trust I shall be enabled to press forward, willing to spend and be spent for him."

A few days previous to the opening of the session in 1822, he arrived at the Academy, and thus records his humble and grateful memorial:—

"I entered Hoxton the day before yesterday, and now begin to feel myself at home. I trust I am directed hither by the providence of God. O, how great has been his goodness towards me; he has been better than all my fears! Often have I formerly passed the Academy, and, agitated by hopes and fears, have presented my desires to God, that he would grant me an admission into it; and now my supplications are answered. The difficulties by which my way was hedged up are removed; the gloom that overshadowed my path is dispersed. It is the Lord's doing, and it is marvellous in my eyes. Since I have entered, I have enjoyed, in some measure, the presence of my Saviour. O that I may continue to enjoy it! O that I may be enabled to keep in the path of holiness, on which the Sun of righteousness continually throws his cheering rays!"

There is reason to hope that these devout breathings of his soul were answered. For under a subsequent date there appears the following deep-toned and affecting passage, as a preface to some rules of conduct which he had formed:—

"How short is the journey of life! But a few fleeting moments intervene, from the time we enter the world, till we depart out of it. Yet, how important is this small portion of time! it is the only term of our probation; on it depends eternal happiness or misery. O, if this truth had been more deeply impressed on my mind, how differently should I have acted, and how different would my spiritual condition be at present! While wicked men have been eagerly pursuing their sensual pleasures—while the righteous, filled with holy zeal, have been pressing forward towards the mark, for the prize of their high calling of God in Christ Jesus—while angels, and the spirits of the just made perfect, who encircle the throne of God, have been constantly glorifying his holy name—behold!—I have been an idler. Often have I deviated from the right path; often has my mind been diverted from its proper object; thus has my progress been retarded, and I have consumed my time in vanity. If I had employed my time well, my mind would have been more enlightened, my heart more holy, my affections more spiritual; I should have been nearer heaven—have had more of the image of Christ on my soul—have been more like God.

"On account of my natural slothfulness, I have not gained that mental improvement which I should otherwise have secured. With an active disposition, I should have thought more, read more; and thus have been better prepared for the important work before me. I desire to be diligent, but almost fear to resolve that I will be so, because my natural tendency to sloth has so often caused me to break my vows. Surely, God has not given me a disposition so inveterately evil, that it cannot be overcome. Am I obliged to remain indolent? No—I *can* be diligent; I *must* be diligent,—I—O God, enable me to say—I WILL be diligent!—I will use the means, and trust in my God for strength. Teach me, O Lord, to form proper rules for my conduct. I

will write, and sign them, in the sight of God, and determine in the strength of Jehovah conscientiously to perform them."

The academical exercises of Mr. Bateman, even at so early a stage of his course of study, evinced a degree of serious and close reflection highly encouraging to his friends. A few sentences from a paper, "On Motives," appear not unworthy of preservation in this place.

"We may generally ascertain the nature of a cause by its effects, and may say of motives, 'by their fruits we know them.' Yet this is not always the case. The fruit of a good tree may be blighted, the streams of a pure fountain may be corrupted, the lustre of a bright star may be obscured, and the aim of a good motive may be frustrated. The heart would ave solaced the distressed; but its effort, instead of proving a balm to the wound, only increased the pain. Benevolence prompted to warn the unruly; but, instead of reclaiming, the admonition only increased his obduracy.

"On the other hand, improper motives may deceive us.—If the names of all whose actions are not prompted by benevolence, were erased from the list of benevolent persons, we should find the number greatly diminished; if all the good which grows up from bad seed were swept away, charity would have but little to bestow; and if every stream which flows from a corrupt fountain were cut off from the channel of benevolence, its current would creep forwards low and languid."

The following extracts may be added, from an essay "On Misrepresentation."

"Circumstances are often misrepresented by trusting to memory. Reviewing an occurrence, we find that the intervention of time has thrown an obscurity about it, which, like a thick fog, gives to it a deceptions appearance. By memory, a number of ideas, growing out of past events, are brought before the mind, which we seize, and without discrimination apply to the particular case; and thus become unintentionally guilty of misrepresentation. But this unintentional misrepresentation appears almost innocent, when compared with that which springs from unkind and malicious feeling. It is not uncommon for persons to give an exaggerated statement of their own performances, for the sake of honour and applause. The Statesman may boast of eloquence in the senate which he never displayed; the Soldier of courage in battle which he never manifested; and the strong man of power which he never exerted. From whatever motive misrepresentation may arise, it cannot be tolerated: it is falsehood; and whenever falsehood advances, every virtuous mind will be disposed to hiss it from the stage. It has often shut up in despair the needy and distressed; blasted the prospects of the deserving; torn from the conqueror's brow his hard earned wreath; and, above all, it has retarded the progress of religion in her flight of mercy through the world."

With a frame of mind so becoming, and in the appointed exercises of the Institution, he kept in view the great object before him. His friends were with pleasure anticipating the season of his appearance as a serious, laborious, and faithful minister of the gospel. He had, however, pursued the academical course but little more than twelve months, when there appeared symptoms of that insidious malady, which gradually undermining all the powers of nature, terminated his prospects of preaching the gospel on earth, but dismissed his happy spirit to share its richest blessings in the heavenly world.

The following statement has been given by one of his academical associates, who shared in his particular friendship and confidence:—

"Mr. Bateman's health for some time previous to his leaving Hoxton, was gradually on the decline. He, however, continued prosecuting his studies, till the advanced stage of his disorder compelled him to desist. Subsequently to his leaving the Academy, he considered those studies of the greatest importance to one preparing for the gospel ministry; and till the symptoms of approaching death taught him too clearly that his end was at hand, often repeated his hope that he should resume them. His desire for preaching grew exceedingly strong during his confinement; and in conversation he dwelt with peculiar emphasis on the im-

portance of preaching salvation through Christ, and the necessity of the Holy Spirit's influence on the heart: adding, that if he were spared to preach again, he would dwell on those subjects more than ever. He was truly devoted to his divine master. Those who were united with him more closely in friendship; who were best acquainted with the principles, and feelings, and thoughts he cherished; and who had the best opportunities of observing his private conduct, bear this honourable testimony respecting him, that, like Enoch, he walked with God. He was intent on usefulness to mankind, often saying, he would rather depart immediately from the present life than continue longer in it, if he should do us no further good. He loved to converse about the most important subjects of religion, especially redemption by Christ, and the great realities of the invisible world. Nay, he has many times continued to speak of them with delightful ardour, till his little strength was exhausted, and then he has added, 'I can't say more. Do you speak.' During his sufferings, which were very acute, he maintained great equanimity. His fellow-students, who often visited him, never found him either much elated or much depressed. Though the present frame of his mind was, of course, affected by the varying symptoms of his complaint, and hence he was sometimes hoping for restoration to his former engagements, and sometimes anticipating a speedy departure; yet he was always patient, resigned, and happy. His spirit was eminently social and friendly, and his whole deportment amiable. Hence he became much endeared to his Hoxton brethren; and though he is now separated from them for a season, they still feel that he is their brother, in affection, in memory, and in hope. They also indulge with fondness the idea, that even now, regards of a similar class, though of a more perfect character, are cherished by his happy spirit towards themselves; for even up to the close of his life, he discovered the most cordial esteem for their persons, and earnest solicitude for their welfare. Indeed, so great was his affection, that when his hope of returning to them was lost, he expressed a wish, if in his disembodied state he might become a ministering spirit, to be commissioned to watch over and promote their best interests."

A very important part of the above testimony respecting his dying supports and consolations is confirmed by some memorials committed to writing from his lips by a dear relative, who watched over the closing scene of his life.

"Here I am," said the dying saint, "month after month. What a long time it is! is it not?" and then added, with tears in his eyes, "O, what time there has been for this affliction to be sanctified, and yet how little has it been so." At various times, when under paroxysms of excruciating pain, he remarked, "God is gracious, abundantly gracious. I bless his name, I can trust in him. Though he slay me, I will trust in him. I have been in great pain for several hours, but I am not complaining. We may speak of our pains without murmuring. I can bless God for every pain I feel. Blessed God, I thank thee; and looking up in the midst of his agonies with a smiling countenance, "It is sweet to be where Jesus is, though in a sick—a dying room. We must be tried; for through much tribulation we must enter into the kingdom. And I do hope I shall get safely there." Speaking of his cough, which had for some time been very distressing, he observed, "What are all these little, little things? All will be over soon, very soon. Is not that a delightful thought?" And on occasions of remitted pain, it was delightful to catch the expressions of his humble, ardent gratitude. "When I am weak, then am I strong. God is gracious. O, I will praise him while I have my being.—Blessed God! O, I wish I could speak the praises of my God. His mercies we need every morning." Within a few days of his release, as he reclined, supported by pillows, on the bed, in the midst of a very distressing night: "Let me have the Bible," said he. "If I can but enjoy half an hour's communion with God, that

will set all to rights. How delightful will everlasting rest be!"

Into that blessed rest he entered, July 7, 1824. For some hours before his departure he was speechless. His last words, which he had often repeated during his protracted illness, were, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

At the request of his fellow-students, a discourse on the occasion of his death was delivered at Hoxton Academy Chapel, by Dr. Harris, one of his tutors. May all those beloved associates of his academic studies, devoted like him to the most important engagements in which a creature can be employed, be admonished by this dispensation to seek more abundantly "the mind that was in Christ Jesus," and to cherish more sedulously the principle on which he acted: "I must work the works of him that sent me while it is day; the night cometh when no man can work."

May the young in general be more impressed with the uncertainty of all sublunary prospects, and with the importance of seeking "*first* the kingdom of God and his righteousness!"

THE SIGNS OF THE TIMES WITH REFERENCE TO POPERY.

It was brought as a charge against the Pharisees of old, that they did not discern the signs of the times; may we avoid their guilt by a humble attention to the movements of divine Providence! and, by comparing them with former times, may we be led to admire and adore the wisdom, faithfulness, and mercy of the Most High! The day we live in is big with events, which have an important bearing on the cause of religion universally, and on the present and future happiness of the human race. We are approaching that era in the history of the world, when the blessings of civil and religious liberty will be enjoyed by all the children of men. This is the high decree of the God of heaven, and though earth and hell combine to oppose, it must and shall be accomplished in due time. Yet we are not to expect that this great revolution will be brought about at once, and without a struggle. They must be little acquainted with the history of mankind who flatter themselves, that Satan will quietly suffer his dominions to be invaded, and overthrown without an effort of resistance. He is at this time uniting his forces, political and ecclesiastical, into a grand confederacy against civil and religious liberty. We see emperors, kings, princes, popes, prelates, priests and Jesuits, together with the false prophet, all conspiring to stop the progress of knowledge, and the enlargement of the Messiah's kingdom among men. "He that sitteth in the heavens shall laugh; Jehovah shall have them in derision." The events which are taking place justify these remarks. The Grand Sultan has issued a firman forbidding the circulation of the Scriptures, and commanding all who are possessed of copies to deliver them up. The Greek ecclesiastics of the higher order are also discovering their hostility to the Bible. The bulls of the Pope, and the re-establishment of the order of the Jesuits, are unequivocal proofs of their concurrence.

We are led from circumstances to believe, that the Inquisition will very soon be revived in Spain—that the Jesuits will be re-established in France; and then will follow the suppression of Bible Societies, and of that noble erection of perhaps not less than 1500 schools on the British system. The approaching dissolution of the Russian Bible Society,—the dismission and persecution of their Excellencies Prince Gallitzin and M. Papof,—the banishment of those excellent and most extraordinary Catholic clergymen, Gosner and Lindle, whose labours, in preach-

ing the gospel and in the circulation of the Scriptures, have been above all praise;—all demonstrate the great and general movement going forward, in order to bring back those times when the mind, conscience, body, soul and estate, lay prostrate at the feet of a haughty, covetous, and cruel priesthood. What heart under the influence of Christian principles, is not moved at such prospects as these, although in countries distant from our own? And is this happy land in no danger at this eventful period? Assuredly it is in danger, from various causes; such, for instance, as the misapprehension of many as to the mild and improved spirit of popery; the morbid liberality of those who are friends of what is called Catholic Emancipation, who cannot bear to hear any thing said to the disadvantage of the Church of Rome; the total ignorance of the great mass of the people as to the principles of popery, and their consequent indifference as to its increase; and the great mistake in reference to the bearing of the popish question on the condition of the peasantry of Ireland.

That popery is *unchanged* and *unchangeable*, we have abundant proof, besides the authority of the Church of Rome herself. The tiger in chain is a tiger still. After the Irish rebellion and massacre in 1641, when 10,000 Protestants, living in peace, were murdered, and while the work of blood was in actual progress, still, as if enough had not been done, Pope Urban the 8th issued a bull to the Papists of Ireland, of which the following is a copy:

"URBANUS OCTAVUS, &c.

"Having taken into our serious consideration the great zeal of the Irish towards the propagation of the Catholic faith, and having got certain notice how, *in imitation of their godly and worthy ancestors*, they endeavour, *by force of arms*, to deliver their enthralled nation from the oppression of *heretics*, and *gallantly* to do what lieth in them to EXTIRPATE and totally root out these workers of iniquity, who, in the kingdom of Ireland, had infected the mass of Catholic purity with the pestiferous leaven of their heretical contagion. We, therefore, being willing with the gifts of those spiritual graces whereof we are ordained the *only disposers on earth*, and by virtue of that power of *binding and loosing of souls*, which God was pleased to confer on us, to all and every one of the faithful Christians in the aforesaid kingdom of Ireland, and now for the time *militating against heretics*, do grant full and plenary indulgence and *absolute remission of* ALL *their sin*. Desiring heartily all the faithful in Christ, *now in arms*, to be partakers of this most precious treasure.

"Dated at Rome, in the Vatican of St. Peter's Palace, May 25, 1643."

But, lest any should say, These were, it is admitted, the principles of popery in old times, but it is greatly improved and become more tolerant; I shall refer them to a bull of the present Pope, granting a year of jubilee, in 1825, to all the Catholics in Britain and Ireland. Mark the coincidence between the jubilee and the fulfilment of Pastorini's prophecy, when the Protestants of Ireland, according to him, are to be exterminated, thus granting a licence and full pardon for every species of crime. As a further proof that popery is the same in the present day as when she shed the blood of the saints, I shall refer you to the commentary of Dr. Troy, the late popish Archbishop of Dublin, on an edition of the Bible in 1816; there "*he declares Protestants to be heretics.*" He asserts, that "*it is lawful to break faith with heretics;*" that "*it is in the power of the Pope to absolve subjects from their oaths of allegiance to a Protestant prince;*" that "*the prayer of a Protestant cannot be heard.*" And in his exposition of chap. xvii. 6, and xxii. 8, of the book of Revelation, he says,

"*When Rome puts heretics to death, and allows their punishment in other countries, their blood is not called the blood of the saints, no more than the blood of thieves, mankillers, or other malefactors, for the shedding of which no commonwealth will answer.*"

Hear also the statement of another popish ecclesiastic, the Rev. Mr. Morissy.

"*All the heretics in Ireland must be exterminated and their property confiscated,*

and the nation purged from heresy: then, and only then, will ROMAN CATHOLICS CONSIDER THEMSELVES FULLY AND UNCONDITIONALLY EMANCIPATED."

Hear also a few of the particulars of the oath taken by every Irish Catholic Bishop, before consecration.

"*The Roman Papacy and the Royalties of St. Peter I will assist to retain and defend against every man—the rights, honours, privileges, and authority of the holy Roman Church, and of our Lord the Pope and his successors aforesaid, I will be careful to preserve, defend,* ENLARGE, *and promote—all heretics, schismatics, and rebels against our said Lord and his successors aforesaid, I will to the utmost of my power persecute and oppose.*"

So much for the mild and improved nature of Popery. I ask, whether any security can be given by a Catholic priest to a Protestant Government? None: his allegiance is pledged to a foreign power, who has been the sworn enemy of all civil and religious liberty for more than one thousand years; who, in the prosecution of his favorite project, has trampled on every thing dear to man, and invaded the throne of the Most High.

Having some acquaintance with the situation of Ireland, I fearlessly affirm, *that she never will, that she never can be a prosperous or a quiet country, whilst the Roman Catholic priesthood possess their present power.* I shall not deny that other causes have concurred in producing and perpetuating the miseries of that interesting but afflicted country. But had Ireland enjoyed the blessings of the Reformation, in common with her sister kingdoms, she would have risen superior to all her other difficulties, and have been holding on in an honourable career of national improvement, rising every day in knowledge, science, agriculture, manufactures, and commerce.

I have been greatly surprised at the ignorance of men of great wisdom, in reference to the bearing of what is called Catholic Emancipation,* on the condition of the Irish peasantry. They profess to believe that were this measure carried, the Irish wilderness would blossom as the rose, and peace and plenty cover the land. Some have told me, that they voted for it, because it would lessen the power of the priests. A grosser fallacy never was set up. They forget that the vast majority of the voters for counties are poor wretched Catholics, entirely under the influence of their priests. Look at the vast accession of power gained by the priest by the elective franchise; it has increased it sevenfold. He is now the chief man in all county elections, the first to whom the Protestant candidate pays court. And this has often paralysed the influence and exertions of noblemen and gentlemen of large landed property in favour of Bible and Educational Societies, lest their son or relative should lose his election. See the priest heading a large body of electors, many of whom are without shoes or stockings, and all in rags, on their way to the hustings in the county town. Give these men the power of returning persons of their own church, and their influence will be still more increased. Ever keeping this in mind, that the increase of the misery and ignorance of the people will be in proportion to the power of the priest. Already their insolence is intolerable; their avarice insatiable; their dominion over the bodies and souls of their people absolute. But should that day ever arrive, which may God in great mercy forbid, when seventy members, representatives of the Popish hierarchy (for they will never be the representatives of the people) shall enter the House of Commons, farewell then to all the hopes of Protestant Dissenters, as to a full participation of their *civil and religious rights.* Let no one say, What can seventy members effect? They will be bound to forward the views of those who sent them to Parliament, for if they do not, they may rest assured that they

* Our valuable Correspondent must not think that we pledge ourselves for a distinct opinion on the long agitated question of Catholic emancipation.—EDITOR.

will not be re-elected. Protestant Dissenters are deeply interested in the Catholic Question. Let not any deceive themselves with the idea, that if the disabilities of the Papists are removed, theirs must follow of course; no such thing. The introduction of seventy members, to a man hostile to civil and religious liberty, added to the High Church party, will render their cause hopeless indeed.

There has been a great outcry against the various Societies which are labouring for the moral and religious elevation of Ireland, on the ground of proselyting. This has not been charged upon them by Roman Catholics only; many Protestants, of whom better things might have been expected, have brought the same objection. It is not a little extraordinary, that whilst many of these objectors have confessed, that they wished that all the people of Ireland were Protestants, they cry down every liberal and rational attempt to make them so. In answer to all such objections, I would ask, What claim has the Church of Rome to be protected from that which operates on all other communions? Who are they who claim a patent of exemption? And is it not a tacit admission of the unsoundness of their creed, when assailed by the lawful weapons of truth and argument? It is indeed with an ill grace that popish priests cry out against proselyting, whose church has been notorious for this practice for centuries past; nor have they been very nice in the means resorted to. How often they have employed the *ultima ratio* of their church, viz. *fire and faggot* to accomplish this, let the history of the Waldenses and our own country testify.

Not long since, a proselyting scene of a disgraceful nature was acted in the town of Galway. A very old man, who had been long a member of the Established Church, and a hearer of the excellent Mr. Daly, the warden of Galway, was sick. On the afternoon of the day on which he died, Mr. D. visited him and administered the Sacrament to him, then left him, evidently near his end. He had not been long gone when the granddaughter of the person came running to inform him, that the priest had got into her grandfather's room, and was going through his ceremonies.

Mr. D. immediately hastened to the house, and found the chamber filled by a low rabble, chiefly women, who, as is their custom, followed the priest on these occasions, when they saw the candles and the host proceeding through the street. Mr. D., of course much displeased at this intrusion, forced his way to the bed-side of his parishioner, in order to preserve him from being disturbed in his last moments. In doing this, he overturned the holy candles which were lighted; this created a great bustle, when the rabble cried out to kill the clergyman, they tore part of his clothes. He continued to remonstrate with the priest on his unchristian intrusion, and called on him to desist, but he insisted on going on. Mr. D. then asked the dying man whether he wished to have the priest or his minister? He with his dying breath said, The Minister; and I believe died whilst this was going on. The priest and people were very violent, and had not the sheriff been providentially passing at that very time, who entered and rescued the worthy clergyman, it is probable that he would have been murdered. The priest insisted that he should bury him as he died a convert to the Romish faith, and would have taken the corpse by force, in order to make a grand procession, proclaiming that he died a Catholic. This was prevented by the interference of the police. In due time he was buried, Mr. D. reading the burial service. The following night the body was taken up, the coffin broken to pieces, and the naked corpse cast like a dead dog at the door of the mayor.

These are the men who are crying out against proselyting, who are instructing the ignorant rabble to cry,

No Bibles—no Bibles. Notwithstanding all this outcry by Papists and nominal Protestants against proselyting, let all Bible, Missionary, and Educational Societies, persevere with unabating ardour, in the diffusion of *Bible Christianity* in Ireland, by the circulation of hundreds of thousands of Bibles—by preaching against the errors of that *apostate church*—and by the formation of thousands of Bible Schools,—ever bearing in mind that *Popery is not Christianity*. In the Christian Religion, Jesus Christ is the Alpha and the Omega; all things connected with the salvation of sinners, are of Him, and through Him, and to Him. In Popery, all things are of the priest, and through the priest, and to the priest. The priest is the poor, ignorant, degraded papist's god: at his girdle hang the keys of heaven and hell; he shuts, and no man openeth; and opens, and no man shutteth.

The bold and violent attempts of the Popish hierarchy to close every avenue by which useful knowledge might enter, and then rashly entering the field in order to defend their church, has already been productive of much good. The shrewd, though ignorant Catholic, saw that the priests were defeated, and that his right to read the Scriptures for himself was clearly established; and thousands of calls for that book will be the result. The outrageous opposition of the priests to Bibles and Bible education, demonstrates clearly, that an impression has been made on the Catholic population of Ireland by their means. There is a spirit of inquiry spreading among the people—they are anxious for information—they are determined to have their children educated—they have discovered, that the opening of schools by the priests is not with a design of training up their children to knowledge and usefulness, but, by preventing their going to Bible Schools, thereby to perpetuate their ignorance and barbarism.

I shall state a transaction which will place their objection to the circulation of the Scriptures beyond all doubt. A popish Bishop, under the signature of J. K. L., thus informs us:

"I heard of a poor man in the County of Kildare, who, if I gave him a Bible approved of by the church, would venerate it more than any thing he possessed; but having been favoured by the lady of his master with one of the Society's Bibles, without note or comment, accepted of it with all the reverence which the fear of losing his situation inspired; but, behold! when the night closed, and all danger of detection was removed, he, lest he should be infected by heresy, exhaled from the Protestant Bible during his sleep, took it with the tongs, *for he would not defile his touch with it*, and buried it in a grave which he had prepared for it in his garden!!! Should a pious old lady of the Society ever read this anecdote, the hair of her head will start up, the frightful figure of popery pass before her eyes, and she will rehearse devoutly the prayer of the Gunpowder Plot. Yet, I who have read portions of the Bible every day these twenty years and upwards; who have devoted many an hour to the study of it; who have explained it to others; who have collected sixteen or eighteen editions of it in different languages; who, like Augustine, find in it infinitely more beyond my comprehension than I can understand; I, who am thus a very Bible man, do admire the orthodoxy of the Kildare peasant; nay, I admire it *greatly*, and should I happen to meet with him, I shall reward him for his zeal"!!!

These are the words of one who bears the name and office of a Christian Bishop: who avows the possession of sixteen or eighteen editions of the Bible in different languages; some of them, of course, Protestant versions; who knows, that except in the substitution of penance for repentance, and in the well-known passage in Heb. xi. 21, where the translation from the vulgate makes Jacob "adore the top of his staff," the Roman Catholic version differs not materially from the Protestant.

Surely, the heaviest vengeance of the insulted majesty and mercy of the Most High must visit this apostate church.

MEETING-HOUSE CASES.

To the Editor.

DEAR SIR,

THE subject which is well known by the designation of "Begging Cases," has recently fallen under the more distinct and full consideration of several ministers, both in London and the country. As it is a topic of considerable importance, I had just prepared a letter for insertion in the Magazine, when the accompanying communication was placed in my hand. It affords a more accurate and copious representation of facts than I had made, and I hope you will not deny it an early place in your miscellany. It was written by a valuable minister of the gospel to a gentleman who resides at Clapham, and who permits me to give it more extensive publicity. I remain, Sir,

Your most obedient servant,

JOHN CLAYTON, Jun.

12, *Devonshire Square.*

A Letter lately addressed by a Friend to J. B. Wilson, Esq. Clapham Common, on the subject of "Cases for Meeting-houses."

MY DEAR SIR,

SOME time has now elapsed since we conversed on the inconveniences attending the present mode of collecting for the erection and repair of Dissenting places of worship, and the practicability of devising some plan by which they may be lessened, if not altogether removed. At the close of that conversation, you requested me to give you my sentiments in writing, and I fully designed a compliance with the request long before now. The importance of the subject, and a great variety of avocations which have occupied my attention since then, have hitherto prevented me; but now I will endeavour to fulfil my engagement, well knowing that my remarks, however defective, will be received with candour and kindness.

It is scarcely necessary to advert, in the first instance, to the absolute necessity, in a great majority of cases, of soliciting the pecuniary assistance of others when expenses of this nature are incurred. As Dissenters, having no public provision to resort to, all our accommodations for the social worship of God must be furnished by the voluntary contributions of our own body; and the instances are comparatively few, especially in the country, where a particular congregation *can* defray the whole expense themselves. The obvious alternative is, that in all other cases the interests must become extinct, or application, in some way or other, must be made to those who have it in their power to assist. And, really, when we consider the arduous nature of this employment, as it is at present managed, it proves that the attachment to the means of grace is very powerful; since we scarcely ever hear of an instance where the object is given up in despair; but churches and congregations of every denomination, and in every corner of our land, when the necessity presses upon them, cheerfully address themselves to the toil, and send out their agents in every direction, soliciting the contributions of the pious and the benevolent, wherever they are to be found. To those who value the gospel, and believe with the pious Doddridge, that "the cause of Nonconformity is in a great measure the cause of serious religion also," the frequency of these appeals will be a source of real gratification, as it affords a decisive evidence of the advance of that cause; but as the pecuniary resources applicable to such a purpose are but limited, it becomes a matter of serious inquiry, how they may be most efficiently employed in promoting the object. And in this point of view, I believe, most persons who have thought on the subject agree in opinion, that many and serious objections may be urged against the present mode. These I shall now proceed to notice with a particular reference to the state of the case, as it regards collecting in London and its vicinity.

First, then, it is seriously apprehended that there is at present a very considerable waste of public money. Travelling expenses must be incurred; board and lodging provided; supplies procured during the minister's absence; and a guide remunerated for conducting the applicant from one part to another of this immense city and its environs. When to these expenses you add, as we surely ought, where the person employed is engaged in any secular business at home, a fair compensation for his loss of time; and, in all cases, for wear and tear of clothes, the amount is very considerable indeed. Instances *have* occurred in which every farthing of the receipts has been expended in this way; and though from the nature of the case it is impossible to make an accurate calculation, I presume it would be considered, by those best acquainted with the subject, a moderate computation, if we estimate that on the whole sum raised in London every year

30 or 40 per cent. was sunk in these expenses.

2. But there are other evils far greater than this. To the individual himself applying for assistance it is (with rare exceptions) a most painful and distressing engagement. Except his constitution be peculiarly robust, his health is endangered; cases have indeed occurred in which the premature death of a worthy minister has been distinctly traced to his incessant and anxious exertions in collecting. The work is by no means friendly to spirituality of mind, and has proved in some instances the inlet to temptations, which have issued in the total loss of character itself. Without, however, insisting on this painful view of the case, if we were merely to contemplate the *mental suffering* endured by meek and modest men, many of whom have been little in the habits of communication with persons of opulence, and still less accustomed to the peremptory abruptness of metropolitan intercourse—when we picture such a man, hurrying to and fro, struggling beneath the burden of timidity and apprehension on the one hand, and the consciousness of dire necessity on the other—fiercely questioned by one, angrily repulsed by another, and hastily turned away from the door of a third by some pampered menial, who guesses at once the nature of his errand, and scarcely vouchsafes an answer to his half-uttered enquiry—one is really roused to ask, Ought these things so to be? Should the messengers of the churches be exposed to treatment like this? Many, however, can feelingly attest that this is not an exaggerated statement; and yet it is more the fault of the *system* than of the *individuals;* and will, there is every reason to think, increase more and more, if the system be not improved.

Nor must it be forgotten, that too often, after a minister has been thus exhausting his spirits and impairing his health in this harassing toil abroad, he finds new matter of anxiety and mortification on his return home. His family has felt the want of the husband and the father, and the congregation, for whose benefit he has been labouring so incessantly, have become restless and scattered. The persons on whom the pecuniary burden rests, instead of offering him the well-earned tribute of their gratitude, wonder that he collected no more, and that his expenses were so great; and he is soon given to understand that his late journey was but the beginning of sorrows; and that other places must be visited, and new exertions made, at whatever sacrifice on his part, to procure what may still be deficient.

Sometimes the absence of a minister when collecting, has been exceedingly detrimental in another way. Either through want of caution, or of principle, persons have been admitted into the pulpit whose sentiments, or whose characters should have effectually excluded them. But let them be as ignorant or as unscriptural as they may, it is almost certain that some of the hearers will admire and applaud them. Thus a party is formed; and when the minister returns, he perceives that to some, at least, he is not welcome. Objections are raised against his doctrine; it may even be discovered that he does not preach the gospel: strifes and divisions ensue; religion is disgraced; the congregation declines—a separation follows; or the minister removes, and thus the building or enlargement of the place of worship has remotely occasioned the ruin and dispersion of the congregation by which it was to be occupied.

If the minister employed in collecting should happen to possess popular talents, the same result may follow by a somewhat different process. Some destitute congregation (perhaps not of the most desirable cast) imagining that he might prove the means of elevating them to a degree of importance they could not otherwise attain, profess strong attachment, urge his repeated services, extol his talents, insinuate that he ought not to be hid in a corner, and hold out the promise of considerable pecuniary advantage if he could be prevailed on to settle with them. The idea of mere temporal advantage may not be sufficient to induce him to leave his own people, but the spirit of vanity and self-consequence has been fostered, and a slight occasion will be sufficient to break the links of friendship and affection by which he and his people have been, it may be, long and happily united.

3. While thus enumerating the various evils to which the parties collecting are exposed, upon the present plan, it must not be forgotten that there are others which press more particularly upon the individuals to whom application is made. It will be conceded that *all* beggars are not distinguished by meekness and modesty, and that some in their eagerness to employ their own time well, may not be as mindful as decorum requires not

to intrude on the time of others. Of the peculiar value of this talent, indeed, to a London merchant or tradesman, few who reside at a distance from the metropolis are aware, nor can they sympathize with the closeness of application which it is necessary for such persons to pay to business while actually engaged in it. It is, really, putting the patience and kindness of an individual to a severe test, when, just as he is opening his letters from the post, or preparing others to go thither, or making a purchase, or settling an account with two or three other customers waiting for their turn, an eager claimant presses forward, takes out his book without ceremony, and commences close siege for his guinea. He may be *desirous* of giving, but cannot possibly wait to investigate the merits of the claim—or he may have valid reasons for declining, which yet he may be reluctant to explain in the presence of a whole counting-house. To give or to withhold is equally perplexing; but if, to the applicant, the more welcome alternative be adopted, and he hastily inscribes his name and his donation, still, contributions exacted by such a process, afford little satisfaction or complacency. And if the aid be refused, an inquiry may afterwards arise, whether it was *right* to do so?

4. It is obvious, further, that on the present plan, the money devoted to the service of the gospel in this particular way is very unequally distributed; and that the success of an application depends far more upon the personal qualifications of the applicant than on the intrinsic merits of the case itself. If a minister should happen to be pretty generally known in the metropolis, or be gifted with a considerable share of *boldness* and *perseverance*, he will, most probably, collect a considerable sum, though the case for which he pleads may have but very slender claims on the public; while on the other hand, a man of superior worth, and the bearer of a most urgent and deserving case, yet if he be of delicate health and retiring unobtrusive manners, will be almost certain to fail in his errand; to receive at least a very inadequate share of the public bounty.

5. It may be questioned, finally, whether the present system does not tend to encourage a rash and inconsiderate multiplication of new places of worship; and, by consequence, to foster those unhappy divisions in our congregations which are so much the opprobrium of the Dissenting interest. How often, alas! have we seen a few individuals, weak in judgment, of doubtful piety, but headstrong and conceited, throw a church into disorder and confusion; at length separate from its communion, and proceed to build a place for themselves. Without resources themselves, they calculate largely upon the assistance they shall obtain by collecting, *especially in London*: induced by importunity or compassion, neighbouring ministers may sometimes by their signatures sanction a case to go to a distance for which they would not solicit a farthing at home; and thus the parties interested are furnished with means to assail the Christian public on behalf of a building which ought never to have been erected. For the *necessity* of the case, and the exercise of requisite liberality on the part of those immediately concerned, justice requires that the benevolent, more especially in London, should have a better guarantee than they have at present.

Having thus specified the inconveniences and abuses to which the present system is liable, I proceed to inquire, whether it is not possible to devise some plan by which they may be greatly lessened, if not entirely removed. Nor will I hesitate to express my decided conviction, that if you, my dear Sir, and a very few more of the leading contributors in and near the metropolis, were cordially to sanction such an arrangement as that I am about to propose, this desirable object would be very speedily attained. I would suggest,

That those contributors, who feel the disadvantages of the present system, and are anxious that the money they can devote to this purpose should be rendered as effective as possible, unite together to form a fund for the express purpose of assisting country cases without personal application. That they agree with each other to pay into the common stock, either in one annual or four quarterly payments, at least as much as they have been previously in the habit of giving to cases through the year.

That they give public notice of their determination to refuse all personal applications, so far as it relates to the description of cases to be relieved from the fund.

That for the sake of affording those friends of the gospel an opportunity of

contributing who may not be able to become annual subscribers, congregational collections be requested from the various churches in London and its vicinity.

That some gentleman of known respectability be appointed Treasurer, and that a Secretary be chosen, to whom all applications may be addressed for the consideration and determination of the Committee.

That the number of cases to be relieved in the course of the year be fixed, so as not to exceed a certain given number, and that distribution should be made to these, out of the fund, at least once every quarter.

Among the rules of such a society it might be thought proper to introduce the following:

I. That the cases to be relieved from the fund shall be those belonging to the Denomination.

II. That no case be assisted by the Society until the Committee has received thorough satisfaction in the following points:—

1. That the erection, repair, or enlargement was absolutely necessary.

2. That the parties concerned sought the advice and obtained the concurrence of respectable individuals belonging to neighbouring churches before they began to build.

3. That nothing has been expended in superfluities, or wasted by mismanagement.

4. That the people themselves have contributed to the utmost of their ability

5. That there is a reasonable prospect of the place being adequately supplied with the ministry of the word.

6. That the building has been duly vested in trust for religious purposes.

III. That no case assisted by this Society, be collected upon either before or afterwards in London.

I am aware that some objections may be raised against the plan thus hastily sketched out. It may very probably be susceptible of great improvement, but it is not supposed that any scheme can be devised wholly free from objection. If it be *materially better* than the present it is all we can hope to obtain.

1. It cannot be with propriety objected, that this is adding to the list of Societies, already too numerous, because the object proposed is not to make an increased demand of money or of time, but to render the same amount of the former, and far less of the latter, much more efficient for the purpose to which it is devoted.

2. Some may imagine, that the amount contributed will be far less, and that individuals who now give to twelve or twenty cases in the year would become annual subscribers merely of the amount given to four or five. If this should prove the fact, it would, of course, be decisive; but the result of some inquiries on this subject has led to a very different conclusion.

3. It may be thought that for contributors to enter their names in one sum for the whole amount devoted to this purpose in the year may savour of *ostentation*. But it would not be necessary, or perhaps expedient, to publish the names of donors beyond the Society itself, and then no farther publicity would be given than by the present plan. It is, besides, obvious, that any individual would be at liberty to enter what proportion he pleased of his annual contribution in an anonymous form.

4. It could not, with propriety, be said, that such a Society would be assuming an improper control over the churches, or that there would be a danger of that spirit of domination which has, in some cases, attended the power of disposing of considerable funds. It is presumed that the income of the year would be distributed in the year, and consequently that the Committee would be merely disposing of their contributions in a calm and deliberate manner, after having had full opportunity to obtain all the information necessary to satisfy them as to the mode of their application.

And now, my dear Sir, I feel that it is high time to close this tedious letter, for the length of which I should make some apology, did I not know that the subject is too interesting to you to require it. Whatever may be thought of these suggestions, I am conscious of no other design in offering them than that of promoting the great cause which we profess to serve; and in presenting them to *you*, I feel constrained to bless God who has given you a heart so liberally to consecrate your property to his cause, and to express my humble hope that He may be pleased to prolong your valuable life to a very distant period, and cheer your heart by abundantly prospering all the labours of your hands! I am, my dear Sir, with every sentiment of affectionate esteem, Yours very truly,

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OBITUARY.

MRS. ANNE COLLYER.

Died on Wednesday, Jan. 19, at three o'clock in the morning, Mrs. Anne Collyer, mother of the Rev. Dr. Collyer, aged 74. She had been wholly confined to her room, and almost entirely to her bed, nearly three months. Her original disease, which was dropsy and water on the chest, had yielded to medical skill; and two months before her death had altogether subsided; but nature could not rally again, although great vigour of constitution rendered the abstraction of life unusually slow. She suffered extremely, both with frequent and violent pain, and chiefly with sickness, which could not be subdued, and at last not mitigated; and which continued to affect her almost without intermission, when her physical powers were totally exhausted, until the last hour of her life. In the midst of this protracted and distressing agony, all the faculties of her mind remained unimpaired; and an opportunity was thus afforded of showing the power of religion over death, and over all the afflicting circumstances which sometimes peculiarly accompany dissolution. The anguish was severe, but the victory was complete; and through all the battle, it was most evident that she would win the day. Her faith was humble and simple; but it was firm and unyielding. It rested, without one mixed feeling, upon the atonement and righteousness of the Lord Jesus Christ. Her eye was single, her heart sincere, her hope reposed upon him, and upon him only. Her language, and it expressed precisely the state of her mind, was, "He came to save sinners; and why not me? He says, 'that whosoever cometh to him he will in no wise cast out.' I come to him. Is he not faithful, and will he not do it?" Her patience was unwearied, her submission to the divine will constant and unwavering. It would be easy to furnish innumerable instances of her sublime hope, and uncomplaining resignation; but it was her own wish that nothing should be said of her; nor even a funeral sermon preached for her. Her humility corresponded with the other Christian graces of her character. She was exemplary in all the departments of life; distinguished for the benevolence of her disposition; for the discrimination of her judgment; and for intellectual powers, which, had they received in early life proportionate cultivation, would have given her a place as high in the literary world as they obtained for her, under all disadvantages, in the estimation of those who had an opportunity of knowing the strength of her mind. She prepared for her great change with that firmness and feeling, which are so rarely united, but which peculiarly characterised her. So early as the last spring, without any particular symptoms of approaching disease, and under the impressions only of general decay, she so "set her house in order," that not an arrangement remained to be made after her death; and as far back as September, before her disorder had assumed any alarming aspect, she prepared with her own hand her own grave-clothes. On the muslin to cover her face, she caused to be marked, (the only thing which her defective sight would not allow her to do herself), "The night cometh, when no man can work. Death is the way to life." After her long agonies, she at last fell asleep in Jesus so softly, that it was nearly a quarter of an hour before those who watched by her bed-side could persuade themselves that she was gone.

RECENT DEATH.

Rev. C. Sloper, of Hitchin, died on Friday, 4th Feb. after a slight indisposition, which though it affected him so as to require some relaxation from his public labours, gave no ground of serious apprehension either to himself or friends. His interment took place on Thursday, the 10th ult. and his funeral sermon was preached on Lord's Day, the 13th, by the Rev. Mr. Morell of Wymondley.

POETRY.

On the removal of a beloved and pious Mother.

'Tis not the slow funereal train,
With all the outward forms of grief;
'Tis not the solemn parting strain,
Can give the swelling heart relief.

At thy dark grave no hireling stands,
With tutor'd face of outward woe;
But Friendship weeps thro' circling bands,
And undissembled sorrows flow:
Not anguish unsustain'd by faith; [falls;
Bright on the tear Heaven's sun-beam
To morning turn the shades of death,
When saints depart, and Jesus calls.

We heard the risen Saviour say,
While round thy dying bed we stood,
"To higher mansions come away,
"Mansions, the purchase of my blood."

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoir of the Life and Writings of the late Rev. Edward Williams, D.D. with an Appendix; including Remarks on important parts of Theological Science. By *Joseph Gilbert*. pp. 622. 14*s*. F. Westley.

The subject of this elaborate Memoir was an individual whose powers of mind, extensive research, and pre-eminent Christian worth, procured for him an extraordinary share of the public esteem. Whatever variety of opinion obtained with reference to some of his metaphysical speculations, none who knew his real character could withhold from him the tribute due to superior intellect, conscientiously devoted to the cause of truth. Unlike those ordinary minds which send forth upon the world the blaze only of a transient illumination, he was destined to occupy the place of a fixed luminary, and to afford to posterity the boon of a steady and directive light. It has, we confess, surprised us not a little, that the biography of such a man as Dr. Williams should have been withheld from the public for the space of twelve years from the period of his death. Mr. Gilbert has, indeed, offered a general apology for this delay, which we would fain hope will be accepted by the surviving friends of the deceased; but no apology can recall the inhabitants of the tomb, or revive, in all its interest and freshness, the memorial which has been suffered for so many years to slumber in forgetfulness. If any circumstance were likely to compensate the loss which the lapse of time has, in this instance, necessarily occasioned, it would be the masculine strength of Dr. Williams's character, and the enlightened and powerful advocacy of his acute and ingenious biographer.

It would be a gratifying task, did our limits permit, to lay before our numerous readers a brief analysis of this Memoir, which, exclusive of interesting matter contained in an Appendix, occupies no fewer than fifteen distinct chapters.

Under the head *Ancestry, Birth, and Childhood*, will be discovered, perhaps, by individuals whose minds are of a predictive cast, those early developments of character which gave warning of the future man, and constituted in themselves the germe of those Christian and other excellencies which afterwards shone forth with so much brilliancy and usefulness. It does not appear that the parents of the deceased had any correct views of the responsibility attaching to the parental character. They trained their son, indeed, to the outward forms of morality and religion; but beyond these their solicitudes did not extend. In the absence, however, of direct Christian instruction, the providence of God was preparing another agency by which to rouse the infant mind of the subject of this Memoir to a deep concern about invisible realities. "When only between three and four years of age, he was so affected by the loss of his brother, an infant of a year old, that the impression was never after effaced from his memory." For a time the event was concealed from him, till at last his importunity to see his beloved brother surmounted all evasions. "When informed of the fact, he was greatly afflicted, retired into a solitary place, the solemn scenery of which was ever after distinctly painted in his imagination, wept bitterly, felt for the first time a consciousness of his soul's immortality, and was much concerned to know, whether his brother, now lost from his love, was happy in a separate state. A child of three years, (adds the biographer) with a heart penetrated with grief, pouring forth the tears of blighted affection, accompanying in thought a departed soul into the invisible state, and realizing the notion of eternal happiness and woe, was an interesting spectacle. These were the incipient marks of a tender heart, and a vigorous mind."—p. 3.

In the second Chapter is detailed, with great minuteness and felicity, a variety of particulars relating to the educational advantages, and early religious opinions and impressions of the deceased. No one can read this part of the Memoir without marking the steady and majestic step of a mind fast hastening to the goal which it afterward reached. Here will be seen blended, in nicest harmony, the inestimable qualities of reflection, prudence, unbending integrity, and meekness unrivalled. In adjusting the mere secular question, whether or not he should study the profession of the law?—in determining the more serious one, as to the propriety of offering himself as a candidate for orders in the National Church;—in dealing with the scruples of a father, who

could forgive any thing in his child sooner than the act of worshipping within the walls of a conventicle;—in gathering from many striking providential dispensations, lessons of wisdom and piety but rarely acquired;—we here contemplate the early openings of Mr. W.'s character in the most striking and favourable light. Those who are desirous of reading some highly judicious strictures on the phenomena of dreaming, will find in this chapter much to interest them. Dr. Williams was no despiser of dreams; he had received through their medium some of the choicest instructions of celestial wisdom, and ascribed many of them, to use his own words, 'to the distinguishing goodness of God.'

The third Chapter records the final decision of Mr. W.'s mind in favour of Dissent, and the measures which his filial affection dictated with a view to conciliate the prejudices of a beloved father, who looked upon the conscientious resolve of his son as an instance of deplorable enthusiasm, if not as the harbinger of worldly ruin. Soon after this we find him united in Christian fellowship with the Independent church at Denbigh, then under the pastoral care of the Rev. Daniel Lloyd, a gentleman who knew how to appreciate the mental endowments of his young friend, and who was mainly instrumental in introducing him into the work of the Christian ministry. By his recommendation he was admitted into the Academy at Abergavenny; and, under the tutorship of that excellent man, the Rev. Dr. Davies, he made such advances, in the different branches of useful knowledge, as more than rewarded the culture bestowed. Never, perhaps, was there a student more devout, more diligent, or more successful than Mr. Williams. His academic course, too, seems to have passed away without the slightest diminution of that spirituality of mind which he possessed at the time of entering upon it. The letters addressed to his relatives, while prosecuting his studies, are characterised by a fervour of religious zeal seldom exhibited by the most promising candidates for ministerial service. If he was eminent for intellectual application, he was no less so for the cultivation of the heart, and the display of Christian graces.

When his term of study was completed, he commenced his services, as a stated pastor, at Ross, in Herefordshire, where he laboured with much assiduity for more than two years; enjoyed many opportunities of improving himself in his favourite studies; and was united in marriage to a lady of distinguished amiableness and piety, who proved a source of great comfort to him for nearly twenty years of his eventful life. The most valuable portion of this chapter will be found to consist in extracts from the diary of Mr. W., written by him in 1776. A more original document, perhaps, has seldom seen the light. It could only have been produced by a man who looked into the very secrets of his heart, and whose mind was accustomed to profound reflection on the mysteries of Providence. Had Dr. W. left no other memorial behind him but this, it would have been sufficient to entitle him to a reputation far above mediocrity.

In the fifth Chapter, we find him introduced to a larger and more responsible sphere of duty. It was not likely, indeed, that Ross should long boast of such a burning and shining light. "As his object (writes Mr. Gilbert) was not to enjoy the luxury of literary leisure, or to indulge in speculative inquiries, how interesting or important soever, he did not hesitate to embrace opportunities as they offered, to expend his collected stores. Many a minister, whose taste is excited, who feels the value of knowledge, and perceives how little he knows, finds it to be a sacrifice, and a costly one, to obey the calls of duty, and to offer up on the altar of self-denial pursuits so dear. But the oblation must be presented by those who think and feel that they are not their own, and that while they linger souls may perish."—p. 107.

Mr. W. had been little more than two years at Ross, when he was invited to settle at Oswestry, where the field to be cultivated was extensive, and the incitements to labour very numerous. Here again the diary of Mr. W. is interesting in the highest degree, as furnishing a record of the extraordinary measure in which he entered into and acquired the spirit of his exalted office. Comprehension and originality, in connexion with pre-eminent spirituality, are the qualities which pervade this part of his diary. One extract we quote, because of the justness and importance of the sentiments it conveys. It is dated Feb. 3, 1778. "This evening," says he, "met some religious companions at a friend's house. My heart was enlarged, and my soul drawn up in prayer, for the blessing of God and the success of the gospel. My spirit breathes to thee for reformation and success, O God, my help! Hast thou not a remarkable blessing in store for this place? Has there been any extraordinary reformation in any place, at any time, when social meetings were neglected, and where religious conference and prayer did not follow? Passing by the primitive times, which were so notable for this particular, was not this the case in the days of Luther? at the late reformation in

England, Scotland, Ireland, America? If this is so universal a case, can we expect any great work without it? And, if God has owned it universally in other places, will he not among us? *Send forth thy light and thy truth, and give us the Spirit of power of love, and of a sound mind.*" Page 122.

Of the contents of Mr. W's diaries, Mr. Gilbert has observed with equal truth and beauty, that "they have, in a rare degree, the interest arising from a view of truth and nature. The curtain behind which, notwithstanding published diaries and letters, almost every man sits alone from all the world, or disclosed only with a prudent care of favourable lights, advantageous distances, and adjusted attitude, is here withdrawn. He is seen to be, as indeed the most elevated in reality is, a compound of the common and the peculiar, of passing curiosity and settled pursuit, casual reflection and ruminating gravity, an inhabitant of this world, and an assiduous candidate for another."—P. 108.

For the present month we must take our leave of a work which we have read with unbounded satisfaction, and which we hope to resume with undiminished interest in the next Number of our miscellany. If when we come to grapple with the peculiarities of Dr. Williams's theological views we may be compelled in some particulars to differ from him, it will be with the deepest respect for his talents, and with a full conviction of the extensive reading, metaphysical attainments, and elaborate research, of his affectionate and highly-gifted biographer. Greatly do we wish this Memoir success. It is, in our opinion, one of the finest efforts of its kind in modern times.

(*To be continued.*)

An Introductory Key to the Greek Langauge; consisting of an elementary Greek Grammar; an interlineary translation of the Gospel of St. Luke, preceded by the original text in a separate form, and a key to parsing. For the use of Schools and private students.

THIS is a book well adapted to a numerous class of readers. Its unincumbered plan recommends it to those who do not enjoy the advantages of a classical education, and yet wish to read and examine the New Testament, in its original language.

The translator presents it "from a conviction that its method is superior to that which debars every learner the use of a translation; and with a confident hope, that when the learner shall have read it two or three times over, he will be able to proceed through the New Testament with the aid of the common translation."

We must, therefore, add, that, in our opinion, this Key is better adapted to the private student, than to the use of schools; to him who would unlock the New Testament, than to him who seeks admittance to the classic shades of Homer and Herodotus, or of Sophocles and Longinus.

That a language of such nice composition and simplicity, of such beauty and force as the Greek should be comparatively neglected in this age, is to be deeply lamented; but while we admit that "the tiresome method of learning it formerly prescribed may be one cause of this neglect;" the translator must pardon us when we give this as our decided opinion, that he who would be a proficient in the Greek classics, must submit to a more thorough initiation, and advance with a less systematic use of translations, than his Key warrants and affords. If the keys of our forefathers be over-intricate and clumsy, let not ours be formed over-simple and weak. To those who would learn the Greek language, principally, or solely as a means of facilitating their study of the New Testament, and who have been deterred by the complex grammars in general use, we cordially recommend this Key, and urge them to avail themselves of it. The *grammar* is short and simple, (the principles on which the tenses are formed resemble those adopted by Moore, whose grammar is used in the Scotch universities,) the *translation* is literal and just, the *lexicon* appropriate and correct.

Sermons and Plans of Sermons, on many of the most important texts of Holy Scripture. By the late Rev. *Joseph Benson*. Parts I. II. & III. 6*s*. each. Cadell.

The Preacher, or Sketches of Original Sermons, chiefly selected from the manuscripts of two eminent divines of the last century, for the use of lay-preachers and young ministers; to which is prefixed, a Familiar Essay on the composition of a Sermon. 8 vols. 4*s*. each. R. Baynes.

The Bible Preacher; or, Closet Companion for every day in the year; consisting of *three hundred and sixty-five* outlines of sermons, in a regular series, from Genesis to Revelations; together with six complete sermons, by the late Rev. *Henry Foster*, A.M., Minister of St. James's, Clerkenwell. Printed from his own manuscripts, collected and arranged, with a Memoir of the Author, by the Rev. *S. Piggott*, A.M. W. Baynes & Son. 9*s*.

OF the whole of these publications it may be said that they are dangerous weapons. If the rising ministry sustain no injury from them

they will prove more harmless than any similar productions of which we have yet heard. It is a mitigating circumstance, however, that these volumes may be the means of introducing the gospel into pulpits where otherwise it might not be found; and if individuals here and there will appear in other men's attire rather than their own, the fault, all beyond the temptation, lies at their own door. We must, at the same time, enter our solemn protest against the futile attempt to make "able ministers of the New Testament, thoroughly furnished to every good word and work," by means of this skeletonized divinity. Every one who estimates aright the responsibility of the sacred office, will feel that he alone is qualified to discharge its duties who has been trained to habits of thought and reflection, and has been favoured with a thorough insight into the human heart and into the lively oracles of God.

Of the intrinsic merits of the volumes before us we are disposed to speak in the highest terms. Mr. Benson was a man of sound learning, devout piety, and respectable pulpit talent; and these memorials of his acceptable labours will perpetuate his name both as a scholar and a divine.

The Preacher contains some admirable sketches of sermons; sketches which, with the filling up of a master, would have risen to the highest share of excellence. It is said that Mr. Fuller has furnished several of them, and that he drew up the essay on the Composition of a Sermon, which stands at the beginning of the first volume.

The Bible Preacher is more a work of the heart and of the closet than any of the others. Mr. Foster was a distinguished man in his generation, and in these plans, arranged for every day in the year, "he being dead, yet speaketh." Respect, however, for the author's memory ought to have prevented the publication of some of these Sketches.

To the student or minister who may purchase these clerical crutches, we would not say, "relinquish your property," but we would say, "do thyself no harm." To the private Christian, into whose hands they may come, we would say, "read them and pray over them, for they cannot fail to enlighten the understanding and to improve the heart."

Sabbaths at Home: or a Help to their right improvement; founded on the 42d and 43d psalms. Intended for the use of pious persons when prevented from attending the public worship of God. By *Henry March*. 7*s*. Second Edition. Holdsworth.

A book of this kind was a desideratum, as the author modestly intimates; and we are happy to find that he has so ably supplied it. In the present day, when it is difficult to name a situation, or an hour, for which a book has not been specially designed—it were strange had no provision been made for those in particular, who are reluctantly obliged to spend a 'Sabbath at home;'—a book, which, together with a religious character, should possess the peculiar recommendation and distinct tendency of reminding the reader, with a force and frequency sufficient to counteract the oblivious effects of absence from the house of God, that "*this is* the day which the Lord hath made." "In his treatment of the subject," the author states, "it was satisfactory to his mind to found his observations on the word of God, to which he regarded it to be his happiness, as well as his duty, to render all reverence and honour. The propriety of selecting the 42d and 43d psalms for this purpose, will, he trusts, be at once perceived and acknowledged." Both the plan, and the reason for adopting it, are good; and we think, too, the author has, in no small degree, imbibed and transfused the highly devotional spirit of these beautiful psalms throughout his volume. The style is well, and no doubt studiously, adapted to the subject and the design. We fancied that we occasionally perceived a reining in of the mental powers, lest piety should not be its *chief* characteristic, which indicates not merely a capability of greater things, but also a laudable disposition to sacrifice literary fame to extensive usefulness. It may suffice to add, that a perusal of the volume, though upon an ordinary day, beguiled us into the unexpected sensation of spending and even highly enjoying a 'Sabbath at home.'

The Death of a Minister an event of peculiar importance: a Sermon, preached in the Independent Meeting-house at Guestwick, April 2, 1824, after the interment of the Rev. John Sykes. To which is prefixed, a Brief History of the Church and its Ministers. By *John Alexander*. 8vo. 1*s*. F. Westley.

This Discourse is marked throughout by strong sense, very chaste diction, and evangelical sentiment. The text is selected from 2 Kings ii. 12. After an exposition of the text, and a brief review of the circumstances which gave rise to its utterance, the preacher proposes to consider the death of a minister of religion as an event of peculiar importance to himself as an individual, and to the church and congregation among whom he has lived and laboured. He then points out the sentiments and feelings which the contemplation of such an event should produce. We select the following passage

as a specimen of the style and thought of this highly respectable discourse.

"How awful an event is death to an unconverted and faithless minister. All through life he has been preaching a gospel which he never experienced, and recommending to others a Saviour whom he despised and rejected himself; or, if he has been a preacher of error, he has been 'turning the truth of God into a lie,' he has been bearing false witness concerning Christ, he has been deluding his own soul, and destroying the immortal souls of his hearers. And oh! what a scene is presented when such a minister enters the eternal world. How dark the frown which gathers on the Saviour's countenance, when he meets him and exclaims, 'Thou wicked and slothful servant!'—how loud the thunder and how fierce the lightning which pursues him to perdition! and how agonizing is the torment of the never-dying worm which preys upon his heart, and of the fire unquenchable into which he sinks, when the murdered souls of his hearers rush forward, and charge him with being guilty of their blood. At the funeral of such a minister angels may tremble, and devils triumph; for 'he dies, and is buried, and in hell he lifteth up his eyes, being in torments.'" The brief history of the church and its minister is truly interesting.

Bunyan Explained to a Child; being Pictures and Poems, founded upon the Pilgrim's Progress, Part II. or Christian's Journey: consisting of above fifty Engravings, with a Poem to each, and an Allegorical Frontispiece. By the Rev. *Isaac Taylor*, Ongar. 4s. Westley.

Ongar is a name which sounds well in our nurseries, and in all our youthful circles. The Quarterly Review itself has deemed it expedient, lately, to offer a reluctant compliment to the Nonconforming literati of this well-known town; and we venture to tell Mr. Southey and his coadjutors, that the literary accomplishments of Mr. Taylor and his family are too firmly established to need their commendation or to feel their rebuke. It is a rare incident, indeed, for so much talent to discover itself in one family; and perhaps still more rare that every particle of such talent should be enlisted on the side of truth and goodness. We have already noticed the First Part of Mr. Taylor's Bunyan in terms of sincere commendation; and a more matured examination of its contents has but confirmed the opinion we have expressed. The Part before us is, in every respect, equally worthy of its ingenious author as the former one. The poetry and plates have thrown a kind of enchantment over the surface of the Pilgrim's history, which cannot fail to win its way to the infant mind. If some of the engravings are not in the highest style or workmanship, they are at least very respectable; and there is something of the marvellous about them much calculated to work upon the imagination of the young. We heartily wish this well-aimed, well-executed work success. May it be found, at last, that not a few have been induced to enter themselves among the list of Christian pilgrims by means of its instructions!

The Teacher's Manual; or Hints to a Teacher, on being appointed to the charge of a Sunday-school Class. By *W. F. Lloyd.* Second Edition. 1s. 6d. Sunday-school Union Depôt, 19, Paternoster-row.

The worthy author of this highly interesting Manual, has done more, perhaps, to further the great cause of Sunday-school instruction than any other living man, and verily he has his reward. The gratitude and prayers of the Christian world are not to be despised, and it is his privilege to enjoy them. We beg to inform our readers, that the little work now introduced to their notice is, in our opinion, the best in the English language, on what may be called *the practical machinery of a Sunday-School.* No teacher in England, or in the world, should be without it. We have read it with special care, and have no fear of being charged with the sin of extravagant commendation.

The Child's Scripture Examiner and Assistant, Part III.; or Questions on the Gospel according to John, with Practical and Explanatory Observations, suited to the capacities of Children. By *J. G. Fuller.* 1s. Holdsworth.

It will not injure the already extensive sale of this little but important work, to acquaint the public that its author is the son of the late venerable and highly-gifted Secretary of the Baptist Mission. We may be mistaken; but we think we can recognise somewhat of the father in the son. Mr. F. is evidently well qualified for the task he has undertaken; and posterity will reap many advantages from his judicious attempt to throw the whole of the New Testament into a catechetical form. The chief excellence of the "Child's Scripture Examiner" is, that where a question of a difficult order is, from necessity, introduced, it is always answered, lest the mind of a child should be unduly perplexed. The answers are always very plain and instructive.

Memoir of the Life of the Rev. William Ward, late Baptist Missionary in India; containing a few of his early poetical productions, and a Monody to his Memory. By Samuel Stennett. Simpkin & Marshall. 6s.

The Serampore Mission has sustained a heavy loss by the death of the truly excellent subject of this interesting Memoir. How far he contributed to the success of this unrivalled Missionary Establishment, Mr. Stennett has distinctly shown. The materials possessed by Mr. W.'s biographer, have been arranged with judgment and introduced with effect; and no one can peruse them, in their present form, without becoming intimately acquainted with the character of the deceased and the claims of the Institution to whose service he offered himself a devoted sacrifice. His letters are all most valuable, and two or three of them might be referred to, as possessing claims of the highest order. Mr. Ward's intellect was exceedingly clear and strong; his fancy by no means dull; and the fervour of his zeal worthy the imitation of every Christian Missionary. Mr. Stennett has performed his task with distinguished ability, has evinced much candour, and has written in a spirit of genuine piety and philanthropy. The poetry at the close of the volume will be very acceptable to the young in general, and is not without a measure of poetic merit. Some of Mr. Ward's lines are exceedingly beautiful, and evince much refinement of taste, and much tenderness of heart.

Memoirs of the Life and Religious labours of Howell Harris, Esq. including an Authentic account of the Calvinistic Methodists in Wales. By John Bulmer. 3s. Westley.

We regret that this highly instructive volume has remained so long in our possession without notice. The delay has neither arisen from disrespect to the author, nor from the want of interest in the memory of the excellent individual whose character he has so ably drawn. The truth is, our hands have been full; and we seize the very first spare moment to tell our readers that Howel Harris was not an ordinary man, and that Mr. Bulmer is very far from being an ordinary biographer. The abundance of Mr. Harris' labours, and the severity of his persecutions for the sake of truth, entitle him to extraordinary respect. He was the Whitefield of the Principality; for although he lived and died a layman, he considered himself justified, by the peculiar circumstances of his countrymen, in proclaiming to them the unsearchable riches of Christ. The Welsh Calvinistic Methodists, to whom he belonged, owe much to his devoted zeal and dauntless courage. Those who wish to become acquainted with the history of this truly excellent body of Christians cannot do better than furnish themselves with this valuable Memoir. We offer our sincere thanks to Mr. Bulmer for his able and judicious labours. Seldom has a more useful narrative fallen into our hands.

Essays on various Subjects of Ecclesiastical History and Antiquity. By the Rev. James Townley, D.D. 8vo. Longman & Co.

The reputation of Dr. Townley, as a man of learning, and more particularly as a biblical critic, is well and justly established. In his "Illustrations of Biblical Literature," he has furnished a more correct view of the progress of this most important science, than can be found in any single work besides. Most of these essays first appeared in different periodical publications, and have been received by the public with distinguished approbation. They are now placed before the reader in an improved form, and cannot fail to reward an attentive perusal. The subjects are, in general, somewhat recondite; but those who are possessed of a measure of critical taste will enter on their examination with eagerness and delight. The Essays are ten in number:—I. On the ancient Tabii, or Ante Mosaic Idolaters. II. On the Onolatria, or Worship of the Ass. III. On the character of Mary Magdalene. IV. On the ancient Christian Vigiliæ. V. On the Sortes Sanctorum of the ancient Christians. VI. On the ancient Christian Agapæ. VII. On the use of the terms "Ichthus" and "Pisciculi" by the ancient Christians. VIII. On the Congregation and College de Propaganda Fide, or celebrated Catholic Missionary Institution. IX. On the prohibitory and Expurgatory Indexes of the Romish Church. X. On the Progressive Diffusion of the Gospel. The last essay should be read with the utmost attention. The object of it is to show that the influence of Christianity has, from the beginning of its publication, been gradually progressive. Such men as Dr. Townley are an ornament to human nature.

LITERARY NOTICES.

In the Press, and speedily will be published, in 1 vol. 8vo. Sermons, Expositions, and Addresses at the Holy Communion. By the late Rev. Alex. Waugh, A.M. Minister of the Scots' Church in Miles' Lane, London. A short Memoir of the Author will be prefixed.—2. The Opinion of the Catholic Church for the first Three Centuries, on the Neces-

sity of believing that our Lord Jesus Christ is the true God. Translated from the Latin of Bp. Bull. To which will be prefixed a Memoir of Bp. Bull. Dedicated to the ven. Archdeacon Wrangham. By the Rev. T. Rankin.—3. A Manual, for Church Members. By Dr. Newman, of Stepney.

Preparing for the Press.—Short Discourses for the Sick; with appropriate Hymns and Prayers; or, A Help to the Devotions of the Sick Chamber. By J. M'Kenzie, A.M.—2. A View of the New Covenant, taken exclusively from the Sacred Records. By the Rev. Joseph Gibb, of Banff.

SELECT LIST.

Lectures on the Essentials of Religion, Personal, Domestic, and Social. By H. F. Burder, M.A. 9s.

The Christian Father's Reasons for Christianity, in Conversations between a Father and his Children. By the Rev. T. Timpson. 18mo. bds.

Christian Doctrines and Duties: or the Minister's Preaching and the People's Practice. A Sermon at Kensington. By the Rev. J. Leifchild.

The Christian Father's Present to his Children. By the Rev. J. A. James. 2d edition. 12mo. 7s.

Observations on "The Progress of Dissent," in the last Number of the Quarterly Review. By a Nonconformist. 8vo. 2s.

Letters to a Sceptic of Distinction in the Nineteenth Century. 12mo. 4s.

Odd Moments: or Time Beguiled. 12mo. 6s.

Earnest Appeal in favour of Hindoo Widows. By the Rev. T. S. Grimshaw, M.A. Rector of Burton. 8vo.

A new edition, being the 4th, of Mr. Morison's Discourse on Fashionable Amusements. 1s.

RELIGIOUS INTELLIGENCE.

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LONDON.

POPISH ZEAL DEFEATED.

Twelfth Anniversary of the Lambeth South Division Bible Association, held at the Horns Tavern, Kennington, on Wednesday evening, Feb. 2.

THE limits of our work render it necessary that our articles of Religious Intelligence should be select; and therefore we have usually omitted all notice of Bible, and other merely local associations. But the proceedings of the meeting held at Kennington on the 2d ult. were too important to be passed over in silence. Hitherto religious Societies, on this side the Channel, have been permitted to transact their business without interruption. Rooms hired for a specific purpose, and occupied only by friends and subscribers to the object, have been deemed sacred; and *good manners*, as well as *good feeling*, have protected the meetings of *English Protestants* from intrusion and insult. We have now to record a memorable exception; an exception however, which we are persuaded will never be established into a precedent; and which, whatever disgrace it may reflect upon its individual authors, leaves the *English* character unstained with reproach. We are sincerely averse from the invidious distinctions which obtain between subjects of the same empire; and we should be glad to see them merged in one common appellation of brotherhood; but there are those who wish to strengthen and perpetuate them, and at the head of this class we have no hesitation in placing the Jesuits of the Roman hierarchy. These are the apostles of discord; and till their influence is subverted by enlightened policy and the diffusion of knowledge, Roman Catholics and Protestants will be considered by each other as natural enemies. Among the latter this spirit was dying away; nor will any thing revive it in England but the furious and persecuting zeal of the Catholics themselves. Their menacing and outrageous conduct in Ireland towards those religious Institutions, which stand solely on their own merits, without receiving any support from the Government, proves that they are not disposed to grant to fellow-subjects and fellow-Christians the liberty they demand for themselves; that, in fact, there is no right or prerogative so dear to their hearts as that of defaming and persecuting those of a different religious communion; that political power and influence are, in their estimation, of no value but as they can devote them to the exclusive support of their own church. Having recently thrust themselves forward in a spiritual capacity, we are pained to behold the same exhibitions of intolerance and bigotry which disgraced the Romish church in the ages of utter darkness. We have been led to these observations by the fact, that a plan of mischief, intended to throw discredit upon the Bible Society, was devised, and an attempt made to execute it, by a number of *Irish* Catholics, who assembled for this unworthy purpose with the friends and supporters of the Lambeth South Division Bible Association, on Wednesday evening, the 2d ult. at the Horns Tavern: their complete discomfiture on this occasion will, we trust, teach them caution for the future. They have not at their command in England those forcible and compelling arguments which spread such terror through Bible Meetings in Ireland. With us they dare not "put out the lights," and the mental atmosphere is not sufficiently dark to give effect to their tragedies. We advise them not to venture again till they can fight under their own flag, and with other weapons than calumny and falsehood.

The attack on the Lambeth South Division Bible Association, at their last Annual Meeting, was commenced by an individual, dressed, as we are informed, in the livery of a respectable Roman Catholic family in the neighbourhood, distributing a hand-bill, which purported, from its title, to be a defence of the Bible Society, but which, in reality, contained only base and calumnious insinuations against its object and its supporters, interspersed with some of the stalest of the Catholic sophistries against Protestants and Protestantism. Having thus, like another Guy Fawkes, prepared the combustibles and laid the train, the next step was to apply the match; and as this was an affair of some "pith and moment," it was entrusted by a hoary Jesuit in the room to a courageous son of Hibernia, who lacking years and wit, was by no means deficient in temerity. Yet when the awful moment came, and the opportunity was presented to him, under the influence of very violent emotions, he started up. But whether a spirit of grace, or a goblin of other regions, none could at first divine. It suited his convenience, however, to put on the garb of the former; and he actually assured the Chairman and the Meeting, that he was a subscriber to the Bible Society, a friend to its object, and that zeal to wipe off a foul reproach cast upon its character by the *infamous* paper which he held in his hand was his sole motive for rising. Being repeatedly reminded that he was

out of order, and that as a friend of the Institution he was bound to support its views and yield to the authority of the Chair, he continued his interruption with increased pertinacity; and when at last he was compelled to submit, he exhibited the appearance of an infuriated maniac. His partisans in the crowd were exceedingly clamorous for what they called freedom of discussion; namely, the freedom of suspending the business for which the Meeting was expressly convened, for the purpose of arguing topics totally foreign to its object, or which involved principles, which the very existence of the Bible Society proved that its friends considered perfectly settled. It was in vain to tell these zealots that the assembly they were resolved to throw into confusion had decided the points, that the Bible is a fit book for general circulation, and that it was their duty to circulate it to the utmost extent of their means. They seemed resolved to open the whole Popish controversy; and imagined that by taking a company of Protestants by surprise, they should obtain for their church a splendid triumph. The greatest uproar prevailed for a considerable time; a well-dressed man came forward and harangued the Chairman, but all that could be certainly distinguished was the brogue of the orator. He too was an Irishman, and, as we have subsequently been informed, a priest. At length silence was obtained; and as the leading object of the malcontents appeared to be the reading of their hand-bill, Dr. Styles rose and announced his willingness to meet every insinuation, and to reply to every argument which it contained. The proposal was hailed with enthusiastic applause: the paper was produced, and the Rev. Gentleman, in an address which occupied nearly two hours, completely succeeded in vindicating the Bible and the Bible Society, from the sophistries and calumnies with which they had thus been unexpectedly assailed. Dr. Styles was ably followed by the Rev. Messrs. Russell, Mackenzie, and George Clayton. The latter of whom pathetically recommended the bigotted and unhappy opponents of the Society to the compassion and the prayers of the assembly. So great was the impression produced by the prompt and manly defence of the Society against the unprovoked and violent attack which it had sustained from these emissaries of the Catholic church, that one individual forwarded to the Chair a donation of 20*l.*; and the collection at the door was more than double its usual amount. Several persons we are told literally emptied their purses into the plate. The business, which usually terminates at nine o'clock, on this occasion was protracted till nearly eleven.

LONDON ASSOCIATION.

We feel a pleasure in inviting the attention of the Christian world to the following very favourable providential openings on behalf of the Moravian Missions.

"Some considerations present themselves connected with the Missions of the Moravian Brethren in the West Indies, which the Committee of 'The London Association in aid of those Missions,' think themselves called upon to bring before the Christian public. These apply,

1st, To the encouraging prospects for the extension of their labours.

2dly, To the necessity of providing accommodation for the increasing congregations in their present settlements; and for the Education of Negro Children.

I. The Brethren have now in the several islands 28,000 negroes under constant instruction, the benefit experienced therefrom in the improved character and conduct of the slaves is such, that offers have been received from planters, in various islands, of land, and other assistance, for the establishment of new stations. One of these offers is made by some resident proprietors at Lenox in the parish of Westmoreland, in Jamaica, who are also willing to supply such materials for requisite buildings as the country affords. Around this spot there are from 3000 to 4000 negroes, (besides others), who will thus be brought within the reach of the gospel, and who are at present *above twenty-five miles from any other Missionary station.* The expense of establishing this station, in addition to the local supplies, is estimated at about 1200*l.*

Other invitations have been given from Jamaica, and likewise from Antigua, Barbadoes, St. Kitt's, St. Vincent, Dominica, Tobago, and some other places. A powerful motive for listening to these calls is found in the gladness with which the gospel has been received among the negroes. *The congregations are every where increasing, and many walk from ten to twenty miles* to attend the ministry of the Brethren.

II. In respect to the *Education of Negro Children*:—The objections on the part of the planters are giving way, especially in Antigua. In this island alone, 1800 of the offspring of Christian Negroes are left destitute of education, (for which both themselves and their parents are anxious) from the want of school-rooms. The chapels, where Sunday-schools, (which seem chiefly practicable among negro

slaves) might be collected, are occupied throughout the Sabbath by successive congregations of adults, of whom above 12,000 attend the ministry of the Brethren in that island. The object might be effected if school-rooms were erected at Gracehill, Newfield, and Cedar Hall; and if at the principal station at St. John's the present chapel were converted to that use, and a larger chapel erected, the existing one being totally inadequate to accommodate the thousands who attend there. For these purposes also about 1200*l.* might be most usefully expended.*

Of these calls for the extension of their pious labours the Brethren are *wholly unable to avail themselves* from their own resources. These have been long inadequate even to the ordinary expense of their various missions, and the means that may be provided to meet the current disbursements cannot be expected to yield any surplus applicable to the purposes above referred to. In the present embarrassed state of the Islands, it is impossible to obtain there an adequate supply of funds. Under these circumstances the case is presented to the Christian public, and a separate subscription has been opened for the above objects; the prompt contribution of a considerable sum, is a pleasing testimony of approbation. It is confidently hoped, that in these days, and when a feeling is so generally prevalent in behalf of the unhappy negro race, the prospect of effecting the most important amelioration in their condition will not be blighted by the want of means to carry it into effect."

WIDOWS' FUND.

THE Annual Sermon for the relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the sixth of April next, at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street, by the Rev. Joseph Fletcher of Stepney. Service to begin at 12 o'clock at noon precisely. The subscribers and friends of the Society will afterwards dine together at the Albion, Aldersgate-street.

CORPORATION AND TEST ACTS.

WE beg to state that the Protestant Society is not a party in the application to Parliament for the repeal of the Corporation and Test Acts, as was stated in our Number for January.

* See Advertisement on the Cover.

PROVINCIAL.

FUNERAL OF THE REV. MR. WHITEHOUSE, LATE OF DORKING.

To the Editor.

MY DEAR SIR,

AT your request I send an outline of one of the most interesting funerals, if not *the most interesting*, I ever attended—that of the esteemed and lamented MR. WHITEHOUSE of Dorking, whose early but happy death was noticed in your last Number, and a Memoir of whose short but useful life I hope will appear in some future Number of your valuable work. Tuesday, Feb. 1st, was appointed for the funeral, to which all the ministers of the County of Surrey, not excepting those residing in the immediate neighbourhood of London repaired. Just before three o'clock the corpse was removed from the house, preceded by nearly twenty ministers, at the head of whom were those appointed to engage in the several parts of the funeral service. On arriving at the chapel the body was placed in a conspicuous part, while the service was conducted in the presence of a crowded and weeping assembly. Mr. Jackson began by reading the Scriptures and prayer; Mr. George Clayton delivered an impressive address; and Mr. Lacey concluded by prayer. Suitable hymns were read by Messrs. Hunt and May. Mr. Lewis preached an interesting funeral discourse in the evening from Phil. i. 21. Mr. Churchill engaged in prayer before the sermon, and Mr. Knight after it. It is impossible to convey an adequate idea of the effect produced by the circumstances and services of this mournful occasion. Nearly thirty ministers were present. Many shops in the town were closed. The streets were lined with spectators, far exceeding in number the population of the place, and which proved that the surrounding villages must have yielded a large portion of their inhabitants. Mr. Whitehouse's life and labours were short in point of time; but in point of usefulness they were much longer than most. Nor can the impressions occasioned by his death and funeral be either few or transient.

CHAPELS OPENED.

JAN. 28. The Chapel at Epsom, Surrey, which will contain about 500 persons, was re-opened, when the Rev. George Clayton preached in the morning, and the Rev. James Stratten in the evening. This place of worship is of long standing, and formerly was well attended, but the interest gradually diminished, till at length the Chapel was shut up. In the yea

1805 it was obtained by an annual rent, and was since purchased and placed in the hands of trustees. It was supplied by various ministers, till the late Rev. John Atkinson went to reside there, who preached regularly. After his removal for want of suitable management, it declined, and the decay of the roof made it unsafe for occupation. Of late several families in Epsom, feeling for the spiritual wants of the inhabitants, proposed to raise 100*l.* for the re-instatement of an evangelical ministry, to which a friend in London added 50*l.* In consequence of these encouragements the chapel has been put into substantial repair; and contributions, for the liquidation of the remaining debt of 350*l.*, are respectfully solicited through the medium of the Rev. Thomas Lewis, of Islington. It will be supplied from Hoxton Academy until a suitable minister is obtained.

JAN. 5. A new Chapel was opened at Hanwell, Middlesex, when three sermons were preached,—by the Rev. Messrs. Davies of London, Uppadine of Hammersmith, and Hyatt of Shadwell. About five years since a few friends at Hammersmith, affected with the neglected condition of many of the inhabitants of this village, engaged a small room for divine worship on a Sabbath evening, and established a Sunday-school. Shortly after the removal of Mr. Gregory from Beaconsfield to this village, in 1820, this field of labour was resigned to him, who, having a commodious school-room, had it licensed for public worship. The congregation continuing to increase, afforded a very happy prospect of usefulness to many of the inhabitants, until Midsummer 1824, when the unexpected removal of Mr. G. to the adjoining village excited the fears of the congregation that they should be deprived of their highly valued privileges. This induced many of them to come forward with liberal contributions, according to their ability, to erect a chapel. A piece of freehold ground was offered for 60*l.*, and in September last the building was commenced, which is now put in trust for the perpetual support of a gospel ministry. A considerable debt still remains to be liquidated, for which Mr. G. anxiously solicits the assistance of a benevolent public.

IRELAND.

Extract of a Letter from Rev. W. Urwick, of Sligo, to the Secretary of the Irish Evan. Society, dated Sligo, Jan. 19, 1825.

"You have of course heard of the *Easkey* Debate, in which your Missionaries acquitted themselves so much to the reputation of the Society, and the advantage of the cause. I was surprised and grieved at a paragraph which appeared in the *Evan. Mag.* for December, relative to the discussions. The writer surely knew nothing of the way in which the gospel was introduced to Thessalonica, Corinth, Ephesus, &c. by the Apostle Paul, and he was not better acquainted with the history of the Reformation. As to 'the interests of charity,' woe to that charity, falsely so called, which sacrifices or compromises the truth of God. 'A calm, dispassionate appeal from the press is vastly preferable to such a popular arena;'—perhaps so, if you could ensure that the priests would not prohibit the reading of our tracts, and if you could inspire the mass of the Catholics with an ability, and an inclination to purchase and peruse them. I may, however, affirm, that nine tenths of those present at Easkey, would probably never have known of an appeal from the press, and, at least, 400 of them could not have read it. The writer says, 'All fair debate is determined by vote, and Protestants will always be outvoted;' a sure proof that he knew nothing of what he wrote about. The people of all persuasions come together, and having heard the arguments for and against the truth, go away without any public expression of their opinion. Had he been acquainted with the opportunity these discussions furnish for setting forth the gospel, and the effect they have produced in exciting the people to inquire for themselves, he would rather applaud than censure them, and would call upon the Christians in England to join him in gratitude to the Head of the Church for such occurrences. When I think of the extensive influence which the *Evan. Mag.* has in the United Kingdom, over the opinions and devotions of the friends of the gospel, I fear the statement will induce many of them to abandon and oppose us in their prayers, instead of aiding us. However, it is comfortable to know, that greater is He that is for us than *all* they that are against us. I am happy to know, that some in England regret what I have referred to as much as I do myself. It has told unfavourably for the spirit which prevails in certain classes on your side the water.

N.B. We love our excellent friend Mr. Urwick so much, and were so unconscious of any intention to commit those deeds of darkness which he would impute to us, that we are quite willing to allow him the advantage of speaking for himself. In doing so, however, we must be permitted to question the candour of some of his strictures—EDITOR.

FOREIGN.

INTERESTING COMMUNICATION FROM THE REV. MARK WILKS.

Paris, Feb. 12, 1825.

My Dear Sir,—In a former letter, containing an account of the conversion of the inhabitants of Mulhausen, I mentioned the occurrence of a similar event at *Gallneukirchen*, near Leitz, in Austria. I now send you the particulars of this remarkable conversion, effected by the preaching of the gospel, and the perusal of the Scriptures, in the midst of dangers and persecution. By the latest information we learn, that nearly the whole Commune is become Protestant, and has been so recognised by the Government.

It was the faithful and zealous preaching of Martin Boos, the Catholic Curé, that first awakened a spirit of religious inquiry in Gallneukirchen. This respectable minister witnessed a measure of success, proportioned to the energy with which he announced the gospel; but he observed with pain that his parishioners were almost entirely destitute of the sacred Scriptures. He distributed among them, according to his ability, several copies, but the desire to possess the divine treasure was so ardent, that they procured a considerable number at their own expense. The perusal of the Bible completed the work that the preaching of the gospel had commenced, and it was not possible that the result could be long concealed. "All things became new;" and it was to the new and dangerous doctrines that the change was ascribed. The ecclesiastical authority took the alarm, and persecution commenced. Boos was repeatedly examined; he was imprisoned; exposed to treatment more degrading to those by whom it was employed, than to the innocent victim against whom it was directed; and at length only permitted to enjoy his liberty at the price of separation from his flock and exile from his country. Alarmed by the unexpected rigours which assailed their beloved teacher, his infant disciples inquired of each other, if it was possible that he could have been mistaken, and they misled. They determined then to examine the Scriptures with the greatest care, "to see if these things were so." Their faith increased with their investigation of the word of God, and they resolved to hold fast the truth, even should their adherence expose them to persecutions similar to those experienced by the faithful Boos. For a considerable time this work of examination of the Scriptures was continued, without any positive interruption on the part of the clergy, though M. Brunner, the successor to Martin Boos, endeavoured to restore the ancient system of darkness and despotism. He preached against the doctrines and disciples of his predecessor.—"You are not Christians," he often exclaimed; "you are deceived—perverted. A heretic has taught you these new doctrines. At all events, declare whether you are for us or against us" If M. Brunner expected to produce peace and uniformity by these attacks, he was completely disappointed; for the number of *pretended heretics* regularly increased, and their zeal was only excited by denunciations, designed to awaken their fears. An explosion was apprehended, and the clergy imagined they could prevent the mischief by an act of ecclesiastical compression, or rather, by reviving the terrors of papistical excommunication. They selected two inhabitants of the village of *Waldberg* as the objects of their ghostly vengeance; and as none of the disciples of Boos had as yet proposed an union with the Protestant church, they supposed that their exclusion from all the rites and sacraments of the Romish communion would place them in the greatest embarrassment. These two villagers were in consequence formally excommunicated. Here also the wicked were taken in their own snare. No sooner did the excommunicated Christians feel themselves free, than they demanded to be examined according to the provisions of the Edict of Toleration, and publicly united themselves to the Lutheran church. In proportion as the Papists had calculated on terrifying the Protestants, they became themselves terrified, when they saw that they had only opened the crater and facilitated the eruption. The example was eminently dangerous, and the clergy endeavoured to engage the excommunicated villagers to return to the bosom of the Romish church: they promised to receive them without investigating their creed, or noticing their past conduct; but their allurements were as fatal to themselves as their execrations: the Protestants were too happy, too conscientious, too wise to return to bondage, darkness, and hypocrisy. The sensation produced by these events was decisive; a great number of peasants were enlightened as to their duty, and prepared to imitate the example of their excommunicated friends. In Oct. 1821, they solicited permission to become Protestants; every obstacle and delay that could be invented was opposed to their repeated solicitations; and at length, in June 1822, they addressed a spirited and Christian Appeal to the Ecclesiastical Superintendance of Upper Austria, established at Scharten. They exposed their grievances, and demanded the benefit of the Edict of Toleration, passed in 1781. This Appeal was signed by sixty inhabitants of the town of Gallneukirchen, and of the villages and hamlets of Schlamersdorf, Steinbach, Matzelsdorf, Werkersdorf, Kelzendorf, Hirchstein, Riedeek, Zeitz, Neiderkulm, Bebersdorf, Waldberg, Harverck, Keimdorf, Hofenberg, and Altenberg. The Superintendance communicated the Appeal to the civil authorities and the General Consistory at Vienna; but delay and inattention was the only result: a second and a third letter to their superiors, and repeated applications to individuals, often repulsed with violence and indecency, attested the faith and zeal and perseverance of the converted peasants. On their part, the clergy opposed all possible difficulties to the performance of the formalities required by the laws in cases of abjuration of one religion and adoption of another. Nothing, however, could discourage or divert the numerous applicants from the pursuit of the object so dear to their hearts, and they persisted in their efforts from October 1821 till the commencement of 1824, without any encouragement or promise on the part of those who were bound to execute the laws in their favour, and for their protection. At the expiration of this long period, the Catholics, finding that the time apparently gained was really lost, and that the reformation rather spread than subsided, consented to admit some of the malcontents to the preliminary formalities. The friend from whom I have received these details, says, "I have seen the notes made by several of these poor Christians, of their examinations by the present Curé, M. Wessicken, and have been filled with admiration of their lively faith, enlightened zeal, profound knowledge of the word of God, and humble resignation to his will. *Eleven* have been permitted to leave the Roman Catholic church, *fifty-four* are in the course of examination, and between *two and three hundred* have manifested their intention to adopt the same plan of separation from a corrupt and persecuting church."

I cannot terminate this account without communicating to you a fact which forms a curious episode in the history of the reformation at Gallneukirchen. As a last effort for the honour and security of the Roman Catholic church, *M. le Prince de Hohenlohe*, so famed for his miraculous powers, and his real or pretended cures, was invited to Gallneukirchen on a special mission, to check the progress of the reform. The fêtes of last Easter were chosen as favourable to his object, and the civil authorities neglected nothing that might give effect and splendour to his visit. On the 19th of April, the petitioners, not yet separated from the Romish church, were invited to assemble on the 21st, at eight o'clock in the morning, to meet the wonder-working Prince. To the number of forty-nine the peasants complied with the terms of the invitation; and on their arrival were introduced into a large hall, known from time

immemorial as the HALL of the INQUISITION.* The Bishop's Chaplain, the Curé, several ecclesiastics from the surrounding communes, and various public functionaries, took their places around M. de Hohenlohe. The Prince began by assuring his humble auditory that he had not been delegated, either by the Bishop or the Emperor, and that he was conducted to their town solely by love for their immortal souls. He then knelt down and prayed for the grace necessary to bring back the wanderers to that fold, *out of which there is no salvation*. The poor peasants, whose conversion he desired, knelt also; but they offered a very different prayer. They entreated the Lord to sustain them in this hour of trial, and not to suffer that "any should take them out of his hand." Their prayers were answered, and the promise of their Saviour was fulfilled. In spite of all the pomp that surrounded them, the thorny questions by which they were embarrassed, the bitter and unjust accusations by which they were assailed; in spite even of the threats by which the Prince gave them to apprehend that he knew how to obtain from the Emperor the suspension of the Edict of Toleration, they all remained faithful to their profession, and sufficiently calm "to give a reason for the hope that was in them." The moment of trial arrived: when he had exhausted all his resources, the Prince required that those who desired to return to the bosom of the church should pass to one side of the hall, and those who persisted in separation and heresy to the other. He expected that, at least, some feeble spirit would obey his call, and reward his toil; but, alas! every one of his auditors walked to the side marked out for separation and heresy; or, as the Prince styled it, into the gulf of perdition. Surprised and alarmed, he extended his hands, as if to arrest or to extricate them; but when, he found that they had really escaped his eager efforts, he turned to the clergy, declared that there remained no hope, and dismissed the assembly.

The peasants, who now returned to their several villages, had to traverse a wood together, before they entered their respective roads, and sat down to take some repose. It was the first time they had ever assembled in so great a number; their hearts were full of gratitude and joy, and they profited of the moment and the spot to hold their first religious meeting. They united in offering their thanks and adorations to their divine Redeemer, and in celebrating the "*only name* given among men whereby we must be saved."

As for the Prince, before he quitted Gallneukirchen, he resolved to preach in the church of the town, and confirm the *faithful*. In his sermon he recalled the events that had occurred, condemned both Boos and his disciples as obstinate heretics, and exhorted his hearers to adhere to the *Holy* Church. At various intervals he paused, and demanded of the audience if they believed *these* things, and if they were determined to believe *all* that the church taught, whether contained in the Scriptures or not? The loud shouts of the people attested their blind submission and deplorable ignorance.

Your readers will compare and judge between the attendants on the lecture in the Hall of the Inquisition, and on the sermon in the crowded church. Happily, it is not apprehended that Francis I. will revoke the Edict of Toleration, given by the illustrious Joseph II., but it is to be lamented that intolerant agents are called to execute an act of toleration.

M. WILKS.

* Almost the whole of Upper Austria had embraced the Reformation in the sixteenth century; but Ferdinand II. and the Duke Maximilian of Bavaria, chief of the *Holy League*, sent an army under Tilly in 1620, to extirpate Protestantism; and popery was re established by the sword, the fire, and the rack.

RUSSIA IN THE LAST CENTURY.

To the Editor.

SIR,

Having met with the following Communication in an old newspaper, called "*The London Journal*," of Feb. 24, 1721, on account of its importance at the present time, and its antiquity, I have extracted it; if you deem it worthy of insertion in the *Evan. Mag.* it is at your service.

J. ARUNDEL.

(Extract.)

"Our Petersburg letters mention that the Czar of Muscovy has given orders for printing the Old and New Testaments in the Russian language. The edition is to be made at Amsterdam, and a fair side left against every page for theological remarks, to be therein inserted by such divines as shall be appointed for that purpose. Each family is to buy one of these Bibles, and some are to be sold at a moderate price for the use of the poor. Would every prince follow so laudable an example, and give their subjects a right to think for themselves in all religious matters, the Romish communion would be greatly lessened, by there being but few left to believe the absurd doctrines of Transubstantiation."

PALESTINE.

IN the Holy City Mr. Jowett has recently purchased a valuable manuscript of the New Testament in Ethiopic, besides some other scarce manuscripts in the same language, which have been presented by the Committee of the Church Missionary Society to the British and Foreign Bible Society.

JEWS' SOCIETY.

THE prospects of this Institution seem highly encouraging, particularly in Germany and the Holy Land. "There is," writes Mr. Wolff, one of the agents of the Society, "now at Jerusalem, by God's grace, a feeling and a spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before."—Of *Damascus*, where the Jews were under great oppression, Mr. Lewis writes; "Jews were to be seen, old and young, from morning until evening, crowding the street in demand of books, for themselves, their families, and their schools."—At *Aleppo*, Mr. Wolff says, "I have daily conversations on religion, either with Catholics or Jews, often till after midnight. I preached the gospel to a great crowd of *Aleppine Jews*, when several of them declared aloud, that I had spoken the truth."

MISSIONARY CHRONICLE
FOR MARCH 1825.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

Auxiliary Societies.

THE Officers of the Auxiliary Societies are respectfully and earnestly requested to transmit their respective Contributions to *William Alers Hankey, Esq.* Treasurer, Mission-House, Austin Friars, London, on or before the 31st instant, together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report, with a Statement of the Remittances made to the Parent Society during the year, *including* the sums collected within their respective Districts, from Congregations or Branch Associations, by Deputations sent from London, and not remitted through the medium of their respective Treasurers—that the Account of each Auxiliary Society may appear complete. Also, the number of large and small Reports that will be required for the Subscribers respectively.

THE Ladies' Auxiliary Societies in London and its Vicinity, are respectfully requested to meet at the Mission-House, Austin Friars, on Wednesday, the 30th instant, at Eleven o'clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c. The Rev. Robert Morrison, D.D. from China, has engaged to give an address on the occasion.

THE Committees, Officers and Collectors, of the various Auxiliary Missionary Societies, both of Ladies and Gentlemen, in London and its Vicinity, will hold their Annual Meeting at the City of London Tavern, Bishopsgate-street, on Tuesday, April 5, when the sums contributed by the Societies respectively, will be reported; the said sums having been paid in *before the Meeting*, at the Mission-House, Austin Friars. *William Alers Hankey, Esq.* Treasurer, will take the Chair precisely at half-past Six o'clock; several Ministers, and Missionaries from different parts of the world, have kindly engaged to address the Meeting.

Formation of New Societies.

IT is respectfully requested, that whenever any new Society, either Male, Female, Juvenile, or others, is formed, in connexion with the London Missionary Society, information thereof may be communicated to the Rev. John Arundel, Home Secretary, Mission-House, Austin Friars; stating at the same time the designation of such Society, and the names of the Treasurer and Secretary.

Publications of the Society.

ALL Subscribers of one Penny per week, and upwards, are entitled to a Quarterly Missionary Sketch; and all Collectors of one Shilling per week, and upwards, are entitled to the Quarterly Missionary Chronicle, which contains abstracts from the letters and journals of the missionaries: these may be sent to all parts of the Country

in the Booksellers' parcels, when permission has been obtained of the Country Booksellers. Information of which, together with the names of both the Country and Town Booksellers, may be forwarded to the Home Secretary, who avails himself of this opportunity, of urging upon the attention of all Secretaries and Treasurers of Auxiliary Societies, the importance of applying for these publications, and promoting the circulation of them among their Subscribers.

N. B. Subscribers of 1*l.* 1*s.* or upwards, are entitled to a large, and Subscribers of 10*s.* 6*d.* and upwards, to a small Report annually.

Missionaries wanted for the Society's Missions beyond the Ganges, and in the East and West Indies.

THE Directors having resolved to send out as soon as possible Missionaries to the following Stations, will be happy to receive offers, on the plan of LIMITED SERVICE, from Ministers, and from pious Laymen who have had a classical education, disposed to devote a portion of their lives to the cause of their Redeemer, among the perishing heathen.

For MALACCA.—Two Missionaries; one of them to be associated with the Rev. Samuel Kidd,* the other to be a General Itinerant among the Chinese settlers in Siam, Cochin China, and in the islands of the Indian Archipelago, such as Borneo, Rhio, &c.

SINGAPORE.—A Missionary for the Chinese department of the mission.

BATAVIA.—A Missionary for the Chinese department of the mission, to be associated with the Rev. W. H. Medhurst.

PENANG.—A Missionary for the Chinese department of the mission.

EAST INDIES.

BENARES.—A Missionary, to be associated with the Rev. M. T. Adam.

BELGAUM.—A Missionary, to be associated with the Rev. Joseph Taylor.

CUDDAPAH.—A Missionary, to be associated with the Rev. William Howell.

QUILON.—A Missionary, to be associated with the Rev. W. Crow.

WEST INDIES.

DEMERARA.—The Directors have resolved to send out a Deputation to Demerara, consisting of two persons, one of whom, at least, must be a Minister, who, if circumstances should render it expedient, might remain as a missionary of the Society in the Colony. (See particulars in Monthly Chronicle for December 1824, p. 546.)

WE have the pleasure to inform the Members of the Society, and the religious public at large, that the Rev. Dr. Morrison, in compliance with the request of the Directors, has concluded to prolong his stay in this country another year; and having taken up his residence in London, has kindly engaged to impart instruction in the Chinese language, at certain places and times, of which notice will be given in the Monthly Chronicle for April.

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* Messrs. Humphreys and Collie, the other missionaries at present at this station, will successively follow the Anglo-Chinese College on its removal to Singapore.

SOUTH SEAS.

Particulars of the Introduction of Christianity into Mitiaro and Maute, Islands belonging to the King of Atui, extracted from the Journal of Messrs. Williams and Bourne. (See Missionary Chronicle for Oct. 1824, p. 455, and note on page 454.)

We had now time to converse with the King of Atui (*i. e.* after he came on board the Endeavour,) and found him a very interesting, sensible, and inquisitive young man. We spent the whole afternoon in conversation with him. Towards evening his mind began to waver. He desired Maratai,* of whom he seemed very fond, to ask us if he should be obliged to cut off his hair, in case he embraced the Gospel. We immediately set his mind at rest on that subject. He then expressed his determination to destroy his maraes, and embrace Christianity, saying, that he would not go with us now, (*i. e.* to the Society Islands,) as he could not go under the same favourable circumstances as those under which Tamotoa, King of Aitutake, would go, who had already destroyed his maraes, and burnt his idols, and erected and opened his chapel; but that when he had done the same, then he would visit us.

We now retired to rest, but the old chief from Aitutake, and the native teachers from Atui, kept up a conversation the whole night, on the expected destruction of idolatry, and the erection of a chapel, in the island of Mitiaro, to which we were going.

A few weeks ago, Roma a tane, the King of Atui, sent orders to Mitiaro to erect a large house for him, as he intended celebrating a great feast there. "Now (said the king) the posts collected for that *sacred house* intended for the *Evil Spirit* will do well for the *Fare bure raa*, (praying-house,) the building of which we will desire them to commence immediately." He further said, that on his return to Atui he would call a meeting of all his chiefs and people, to make known to them his determination to become a Christian, and to propose the general destruction of idolatry. Vahineino † said to him, "Will you never return to the worship of idols?" "No, (replied he,) I never will." There were three or four very large idols in the vessel. Tamotoa, the King of Aitutake, said, "Behold the things which have killed us, logs of wood!" "Yes, (replied the King of Atui,) they are only wood that we have decorated, and called gods." The next morning the King of Atui expressed a wish to purchase an axe to cut down posts for a chapel. We promised to present him with one. His heart seemed fully bent on the accomplishment of his purpose. It being the Sabbath, Mr. Williams preached from Mark xvi. 15 and 16. The King of Atui paid great attention during the whole of the service. He afterwards conversed on what he had heard, and appeared to have understood it very well, and particularly remarked on the truth of the last clause of the text, and some quotations from the Psalms and Isaiah respecting idols. "Eyes, it is true, (said he,) they have, but wood cannot see: ears they have, but wood cannot hear." He proposed various questions on different parts of the sermon, which we answered, and he appeared greatly pleased on finding that he understood so much. Mr. Williams showed him the Bible, and explained to him that it was the gift of God to man, to teach him the way of salvation, through his Son Jesus Christ, asking him if his gods, Oro, Fane, or Tangarva, had given him a Bible. "No," (replied he,) adding, "is it in the power of wood to give a book?" It was proposed to him that we should visit Maute, (another island belonging to him,) as well as Mitiaro, to which he consented.

Reception of the Gospel at the Island of Mitiaro.

When we made Mitiaro, the king landed, accompanied by the teacher, Maratai. He immediately sent for the chief of the island, and explained his object to him, and observed, that he would leave a teacher, who would instruct him and his people in the word of the true God; that they must burn all their maraes, cast off all their evil customs; and that the house they were putting up for him, they must convert into a house of prayer, under the direction of the teacher. The people listened with astonishment, and inquired, saying, shall we not all be strangled? "No, (replied the king,) it is not in the power of wood, that we have adorned and called a god, to kill us." They asked, if Atui had received the Good Word that he had brought? He replied, that he had embraced it himself; upon which the chiefs of Mitiaro and all the people agreed to do the same; but, said one, must we destroy Taria Nui? ‡ (or Great Ears,)

* One of the native teachers from Borabora, sent by Mr. Orsmond to Atui.

† One of the teachers from Raitea, who accompanied Messrs. Williams and Bourne, in the *Endeavour*.

‡ The name of the god of which the king himself was the priest.

"Yes, (replied the king,) he and all the *evil spirits* with him." He then charged them to behave kindly to the teacher, and to listen to his instructions. They asked him, if he would not come to the celebration of the great feast which he had ordered them to prepare. He said, "No, but I will come on a different business; I will come to behold your steadfastness in the Good Word brought to us, and your kindness towards the teacher you have received."

Reception of the Gospel at the Island of Maute.

When we approached the island Maute, the chiefs and a number of the people were collected on the beach to welcome their king. The first words the king said were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife, who will remain with you and instruct you." They replied, "That is good." The king then resumed, "Let us burn all our maraes, and all our *evil spirits*, with fire. Never let us worship them again. They are wood, that we have carved and decorated, and called gods. Here is the true God, and his word, with a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He said further, "Erect a house in which to worship the true God, and be diligent in learning the Good Word of God." They replied, "We will do it; we will receive the Good Word that we may be saved." The king then exhorted the principal chief, Tararo, and his wife, to attend family worship that same evening, to which they immediately consented; "and on Wednesday (added he) let every person, man, woman, and child, attend the worship of the true God, and make a public profession." He then exhorted them to leave off drinking ava, to discontinue all their games and feasts, not to steal, and not to commit fornication; but, with the *evil spirits*, to cast off all evil customs. They asked the king, whether he would not come to the great feast they were preparing for him, and to another ceremony, at which the most disgraceful actions were practised. The king replied, that these and every other bad custom of the *evil spirit* would now fall, but that he would visit them again to behold their steadfastness in the Good Word. He then exhorted them to behave kindly to their teacher and his wife, whom he now called to him, shook hands with them, and gave them a new house on the island, which had been erected for himself. After this we departed.

"Were ever (continue the brethren) three islands converted from idolatry in so short a time—so unexpectedly—islands, almost unknown, and some never visited by any vessel, in one day induced to consent to the destruction of what has been the adoration of ages. As to the natives of the latter island, Maute, the very first vessel that ever visited them brought them the glad tidings of salvation. How remarkably are the words of David fulfilled in this people—"*As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me!*"

Extract of a Letter from Mr. Thomas Jones, Missionary at Papara, Otaheite; dated Jan. 29, 1824; addressed to the Treasurer and Secretary.

Honoured Sirs,—I HAVE had the pleasure yesterday of receiving your kind letter, under date March 29, 1823. It gives me pleasure to find that you both were then in the enjoyment of health, and I hope you still enjoy the same blessing. Mrs. Jones's illness has lasted now more than twelve months, and still continues, though not quite so violent as it once was. She is very weak and very low, and great have been my trials on that head. Pray for me. Her illness has retarded my progress in the language; but I have at last commenced preaching in the Tahitian tongue; and I find, by conversation afterwards, that the people understand the subjects I wish to explain to them.

Since I have commenced preaching, I am much engaged with the people in answering their various questions and hearing their little *talk* and *thoughts* on things, as they call them, and explaining different passages of Scripture to them. Thus, of late, I have been generally employed from five o'clock in the morning till ten at night. A short time since, at our evening family prayer, I told some of our neighbours I should be glad if they would tell those who live near them to come and join us; since that time our house has been found too small to contain the people who come, and we have been obliged to go to a large native house just at hand. Our method of conducting the worship is as follows:—First, sing a hymn; then read a portion of Scripture; then question those present on what is read, as for instance, Matt. vii. 13—*Enter ye in at the strait gate*, &c. What is to be understood by the "strait gate?" Why is such a command given? What makes the gate strait? &c. &c. Many of the people are very ready in their answers.

Our place of worship is well attended both on the week and Sabbath-days. There is a revival of religion, I hope, among the people. Both old and young seem to be stirring up themselves and pressing forward, inquiring the way Zionward. O for that wisdom which cometh from above to direct them aright! Some of those who are anxiously seeking salvation, seemed some years ago to be concerned, but afterwards took their rest; it is to be hoped, however, that their motives are now better, as the novelty of the thing is gone. Others, that never moved before, are coming on; and this motion among the dry bones is not confined to this station, but is pretty general in the island. I was down at Pare, where Mr. Nott resides, at the monthly prayer meeting of this instant. There were fifty-three adults baptized on that day belonging to the two congregations, viz. those of Matavai and Pare. The churches at these two places are considered but as one. Our schools, both children and adult, are well attended; and our conversation meetings are crowded.

I have given you a sketch of the bright side of the cloud; it has its dark side also. Satan is not willing to lose Tahiti, small as it is, from his dominion. He is stirring up his emissaries, as was mentioned in a former letter. Many of the young people are very desirous of *tatooing*,* or marking themselves. And, lately, some of the people, in certain parts of the island, were for war; but none of the principal chiefs were for it. Thus it appears, my dear sirs, we need a continued interest in your prayers, and in the prayers of all who say, in their approaches to the throne of grace, May thy kingdom come; for the human *heart is deceitful above all things* in Tahiti, as well as in Britain.

(Signed) THOMAS JONES.

Extract of a Letter from Mr. Charles Barff, Missionary at Huahine; dated May 12, 1824; addressed to the Secretary.

Reverend and Dear Sir,—I RECEIVED with much pleasure your kind letter, and was very glad to hear of the prosperity of the Society in its various exertions. May the Lord continue to bless the Society a thousand fold.

You have long since learned, that brother and sister Ellis have removed to the Sandwich Islands, with prospects of extensive usefulness, so that we are left to labour in these two little spots alone, which, I trust, we shall have grace to do consistently with the gospel.

We have been called to endure trials since I last had an opportunity of writing to the Directors. Mrs. Barff was for three weeks apparently at the very brink of the grave, so that I even despaired of her recovery; but the Lord has been better than my fears, and has graciously raised her up again, to engage with increased diligence in her wonted duties in the girls' school, &c.

The Lord continues to bless us in our labours among the people. The number of church members is between two and three hundred; I trust all pious. Nearly all the baptized adults, who have persevered consistently since their baptism, are desirous of being admitted to communion. These will be added to our number as they shall be deemed proper subjects for that ordinance.

Two good women have been called to their eternal rest, who gave a most pleasing evidence of their interest in the Saviour's love.

The number of baptized continues to increase, particularly from among those unsteady ones, who formerly gave the Judges so much trouble.

The progress of the children in the school is encouraging. In the Tahitian Report, it is mentioned, that the elder scholars who have left school have married, are erecting for themselves houses, and are likely to prove valuable members of society.

The laws introduced last May, give great satisfaction, and the revenue has been paid regularly.

We are about to form a doomsday-book, to ascertain the proper owners of land, ere the aged are called to their rest, and leave the present generation involved in difficulties.

This is the second Anniversary Meeting the gentlemen of the Deputation have favoured us with their company, which, indeed, we shall be sorry to lose, it has been so agreeable.

I am copying off my translation of Isaiah, which, should it be approved by the brethren, will probably soon be printed. Some catechisms also I have in readiness, intended for the Schools.

(Signed) CHAS. BARFF.

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* A custom connected with the former idolatry.

ULTRA GANGES.

MALACCA.

Extract of a Letter from Messrs. Humphreys and Collie to the Rev. Dr. Morrison.

Anglo-Chinese College,
Malacca, March 14, 1824.

Dear Robert,—BEING well assured that you feel an interest in us, and more so in the cause in which we are engaged, we feel a pleasure in communicating information to you, and more particularly when we have any thing of an interesting nature to mention. The Students in the College, we are happy to say, (generally speaking,) conduct themselves much to our satisfaction. The first class of students are now busy in the mornings committing to memory your grammar, they have also wrought sums in arithmetic as far as Simple Proportion, and are now working them over again, and putting them down in a book they have written as far as Compound Division. They have also copied, and are now committing to memory, a short compendium of the doctrines of the gospel, both in English and Chinese; they also translate Chinese books into English, and English into Chinese. They have just finished your Chinese tract on the different religions, and are now translating into Chinese the article General History from the Encyclopedia Britannica. They also read their own books; and the Scriptures, both in Chinese and English. They have also attended to geography, and read part of Murray's Grammar.

The second class are reading Chinese, and sometimes translating into English; and they read and write English every day. The other classes are also reading both Chinese and English authors.

We have received three new students into the Institution since you left us, and you will be glad to hear that they are the same lads that refused to enter (when you was with us,) on account of our intention to go to Singapore. They have continued to attend ever since, and lately offered themselves as regular students, and were accepted. There are now seven candidates for admission, and one lad who formerly left us to go to Singapore, who has studied regularly in the college for nearly a year.

There are also ten students who come of an evening to learn English; including these, we have now 36 students in the college.

Our Chinese schools are just opened for the year, and our prospects in this department were never so bright at any former period. We have been induced to open two new schools this year, one in Malacca, containing 30 scholars, and one at Bata-Brundum containing 13; the latter school will occasion the Society no expense. The old *Seen Sang*, who taught the Chinese school in the Company, is about to return to China, and we have obtained a teacher who is considered the best in Malacca; he has seventy in his school, and might have more. The whole number of the Chinese youths in the Mission schools is upwards of 200; nearly double the number we have ever had before.

The reading and explaining of Chinese books in the Temple is still continued, and there is frequently a considerable number present.

Both of us endeavour to lecture in Chinese to the workmen and students. We have lately distributed a considerable number of tracts and portions of the Scriptures on board of ships and junks in the roads of Malacca, and the books have been thankfully received. We continue to visit the Chinese settlements in the neighbourhood, and distribute our weekly papers and tracts; and if we happen to be longer than usual before we visit them, the people notice it, and ask the reason. At Bata-Brundum, the largest Chinese settlement in these parts, our visits have induced the people to petition for a school; we earnestly pray that it may lay the foundation of a Chinese congregation.

The Malays are still instructed in the principles of religion on Sabbath evenings.

We were lately visited by a Malay from a trading prow. He said he had formerly received a Malay bible, but, when at Sumatra, a Malay of some rank borrowed it from him, and when he asked for it again, the Sumatran said he could not part with it, it was too good a book to part with; that he (the seaman) might obtain another, but where could he get another in Sumatra? The man begged earnestly for a Bible, and we gave him one for himself, and 20 Testaments for distribution or sale. He promised to call on his return from his voyage, and inform us how he has disposed of them. These we consider as encouraging circumstances, as the Malays in general are prejudiced against our books.

PINANG.

MISSION CHAPEL, PINANG, OR PRINCE OF WALES ISLAND.

Messrs. BEIGHTON and INCE, the Society's missionaries at Pinang, being solicitous to provide a commodious place of worship, in connexion with the mission,

about two years since issued printed proposals for erecting a Chapel, by *Voluntary Subscription*, of which the following is a copy:—

Proposals for Erecting a Mission Chapel in George Town, Prince of Wales Island.

THE Missionaries who have for some time been stationed on this island, have long contemplated the propriety of making an appeal to their friends, and the religious public in general, soliciting their countenance and assistance in the projected plan of erecting a Mission Chapel.

The prosecution of such a measure appears highly necessary, in order more fully to carry on the Missionary pursuits, which have only been commenced on a very small scale. To establish the form of Christian worship among the natives of India, and exhibit to their view the nature and simplicity of that worship which Jehovah requires, may have a tendency to convince them that the Christian religion is far superior to their own.

The establishment of Christian worship has, in many instances, produced a very beneficial effect; and there is every reason to believe that by it many natives, in various parts of the world, have been savingly converted to the faith of the Gospel.

In several dark places of the earth, which were formerly full of the "habitations of cruelty," and where it was considered the height of folly and enthusiasm to attempt the propagation of divine truth, facts have abundantly proved, that the conversion of the natives is not only possible, but certain.

As it respects Pinang, the Missionaries cannot boast of having a large number of adherents; but still they are not left without encouragement; and, remembering Him "who despises not the day of small things," are anxious to go forward.

None who consider the Christian religion divine, and absolutely essential to the salvation of man, can withhold their countenance and good wishes from all prudent measures that are adopted for its spread in the world.

Under a full conviction that George Town is a highly interesting spot for the erection of a Mission Chapel, and that the community in general will not be backward to further the design, the Missionaries venture to make their first public appeal on behalf of Missionary pursuits; and, without a long and unnecessary preamble, are willing to leave the subject to speak for itself.

It is desirable that divine truth should be propagated in the projected building in as many languages as possible, and that it be considered the "House of Prayer for all People." It is intended that Divine Service be conducted in the English language on Sabbath evenings, from 7 till 8 o'clock.

From a slight estimate which has been made, it appears that 4000 Spanish dollars will be sufficient to erect a small Chapel, that would answer every desirable purpose for many years to come; which sum, it is hoped, will be raised by the united efforts of the Friends of Missions.

The Chapel to be duly secured by a Trust deed to the London Missionary Society.

Donations for this object, will be thankfully received by David Brown, Esq. and the Missionaries, Pinang; and the Rev. Dr. Morrison, China and Malacca.

THOMAS BEIGHTON,
JOHN INCE.

Prince of Wales Island, March 4th, 1823.

The success of this application in Pinang was considerable; subscriptions to the amount of 2756 Spanish dollars were received, and upon the Directors having notice of the design, they voted, on behalf of the Society, 200*l.* on condition that the chapel should be vested in the Society, which condition has been observed.

The original estimate of the expense, as appears from the printed proposals, was 4,000 Spanish dollars, which falls short of the actual expense incurred at least 2,000 dollars, the whole cost being about 6,000 dollars. The total sum at present contributed to the object, including the vote of the Society, is about 1000*l.* which leaves about 500*l.* to be provided for.

In compliance with the earnest desire of the missionaries at the station, we beg leave to invite the attention of the friends of the Society, and the religious public generally, to the object, indulging the hope, that their liberality will speedily enable the Brethren to liquidate the remainder of the debt. The following are extracts from letters lately received from Messrs. Beighton and Ince on the subject.

Under date of the 17th May last, they write as follows:

"We have just made an appeal to the Ladies on the Island, and by the enclosed list you will see how far we have succeeded.* J. Anderson Esq. has promised a spot of ground to the Society, that adjoins the Chapel, which will add much to the comfort of it." In a subsequent letter, dated 27 August, they state that Mr. Anderson has executed a deed of gift of the spot of ground in favour of the Society; and add as follows:

"In consequence of this valuable gift of ground, the Chapel is now open to three roads, and is much more comfortable than before. We shall send you an account of the opening, which took place on Sunday, the 20th of June last. Our congregations have since been large and respectable. A separate subscription has been commenced for defraying the expense of lighting and other contingencies; but we must look to England to enable us to defray the debt contracted for the building."

Donations towards the object will be thankfully received by W. A. Hankey, Esq. No. 7, Fenchurch-street; by the Secretaries of the Missionary Society, No. 26, Austin Friars; and by the Directors.

EAST INDIES.

CHINSURAH.

Death of Mrs. Mundy.

WE are deeply concerned to state, that Mrs. Munday, late wife of the Rev. G. Munday, Missionary at this station, died in childbirth, on the 30th of last July. The

* See List of Contributions, p. 131.

only particulars that have reached us relating to this lamented event, are contained in a letter of the Rev. A. F. Lacroix, Missionary of the Netherland Society at Chinsurah, to the Rev. Hen. Townley, who has favoured us with the following extracts:—

"The sufferings of Mrs. Mundy were so great, and the time of danger was so short, that she could speak but little; however, what she said was sufficient to evince that the Lord was with her. You know, my dear Brother, her piety, and how she constantly lived in the practice of all Christian virtues; so there is no doubt that she now rests from her labours, and enjoys, in the regions of undisturbed bliss, the presence of that Saviour whom she loved, and whom to please was her chief delight.

All the inhabitants of the Settlement were grieved at the death of our dear sister, and evinced their respect and love for her, by all accompanying her remains to the grave. Before we left the house, and the coffin was closed, we sung that beautiful hymn—"Why do we mourn departed friends," &c. and tears were running down the cheeks of every one. Though I was extremely weak, as being just recovered from the reigning fever, I performed the service at the grave, and from Ps. ix. 12. endeavoured to impress the hearers with the propriety of applying their hearts to wisdom. May the Lord bless this feeble effort! Poor Mr. Mundy is not able as yet to write to you himself. He is still extremely weak from having had the epidemic fever, and even a relapse of it. Mr. James Hill, who has been very ill lately, is coming up from Calcutta, to preach Mrs. Mundy's funeral sermon next Lord's day."

BENARES.

In our Chronicle for January we inserted, from a letter of Mr. Adam, Missionary at Benares, some interesting information as to the prospects of usefulness opening in connexion with the Society's Mission in that city, and, at the same time, endeavoured to direct the attention of our readers to that great emporium of Hindoo idolatry, as presenting extraordinary claims to regard, as a field for missionary exertions. We moreover stated, that Mr. Adam stands greatly in need of assistance, and expressed an earnest desire and hope that the Society might receive offers, on the principle of limited service, from ministers or others, who feel inclined to go forth *to the help of the Lord against the mighty*, in that part of India. Such offers the Directors continue earnestly to invite.

We now present our readers with the particulars of a Suttee which took place at Benares in May last year, trusting that the dreadful recital will still farther interest them in behalf of that great city, in which are 600,000 souls, who, as to the essential truths of religion, are *unable to discern between their right hand and their left.*

A SUTTEE.

(*From the Sumachar Durpun of May* 20.)

On the 28th of April, a person named Bolakee Nazir departed from this world on the Muny Kurnika Ghaut of Benares. His widow lost no time in burning herself with the deceased on the spot. On Saturday morning about ten o'clock, when my sircar came, he told me that there was going to be a Suttee close to my house. I immediately went and saw the corpse of a man lying on the ground, and a boat-load of wood at the ghaut. The deceased was a milk-seller, about forty years of age, having a wife of about thirty, and four children, the eldest about sixteen, the youngest ten. On inquiry, I found that they had not got the order from the Magistrate, therefore they could not commence operations. In the evening I went with a gentleman, an old inhabitant of the place. The youngest children, two boys, were by the corpse; the son was gone to get the order, and the daughter was with her mother in a house not far off. We asked them to show us the house where the woman was. To this they objected, but a sircar coming by at the time, we asked him to go with us. They objected to both of us going, therefore my friend went, whilst I stood at the entrance of a narrow lane which led to the house, to prevent the crowd of natives that surrounded us from rushing after him. Whilst he was gone, two little boys came and clung round me, begging I would not let their mother burn:—"What shall we do?" said they—but some of their relations came up and threatened them, and they went and sat down by the corpse again. When my friend returned, he said the woman was determined to burn, and would hear no arguments against it, and in the same way answered me afterwards. About one o'clock the man came running to tell me they were gone to fetch the woman, and that the Suttee would take place directly. I went and found the woman already there: she was sitting by the side of the corpse, and I understood from two or three gentlemen who had witnessed her arrival, that she danced as

she came, and stood up over the corpse, with her arms lifted up over her head, and then sat down beside the body, covering the feet with part of her own clothes, so that she was naked from the waist upward. In this position I found her. A woman was painting her feet, nails, &c. with red paint they use, and she had plenty of it on her forehead. The Chaprassies, &c. that were stationed around her, behaved in the most civil and obliging manner. Chairs were brought for my friends and self, and I sat within three feet of the Suttee in front of her. Notwithstanding her assumed joy, there was a great expression of fearful anxiety, especially as the order for her to burn did not arrive. An old man, her uncle, was walking round her and encouraging her, so also was an old woman who sat by her side. Every now and then she would pray for a few moments, and then cry out *Hurreebole*, which a few of the bystanders repeated. The crowd now had become very turbulent and large, so that it was with great difficulty the police could keep them from rushing upon the woman and her relations. Her daughter, a fine girl, kept fanning her; and she chewed some beetle-nut; she had in her hand a few mango leaves; with these she drove away the flies, and I observed from first to last, she never relinquished her grasp of them. She was a handsome woman, of small stature, but of a most interesting appearance. I asked her if she was aware of the unnatural part she was acting in thus wilfully forsaking the children she had borne; and in taking away that life which God had given; and whether she really believed that God would be pleased with so inhuman a sacrifice; and whether she could believe that her death would atone for her husband's sins and those of her family, with various other questions of a similar nature; to all of which she replied in a calm and interesting manner —declaring that she should by this act immediately be with her husband in heaven, and said, no argument could ever move her, and begged I would use my endeavours to gain the order. The gentleman who talked with her the night before, had offered to allow her a handsome sum per month if she would not burn; this she rejected, saying, what was money to her now she had done with the world? I now offered to double that sum, and free her from the reproaches of her kindred; but no offers or intreaties availed. It was now four o'clock, and no order had arrived; she seemed very faint and weary; she asked if she might not lay down; one of her relations said No, but she said, I cannot do without lying down; she was then permitted, and stretched herself at length by the side of the corpse, embracing it with her right hand. It was now Sunday evening, and as the man died on Friday, the smell was very offensive, yet she embraced it, and picked off the smallest particle of dust that fell upon it. It was now found out that the son, in his hurry to conclude the business, had brought away the order without the signature of the Magistrate. The corpse and woman were therefore to repose together all night. I looked at them about half past nine, she was in the same position, lying beside the corpse, which by this time sent forth such an effluvia that I was obliged to hold my handkerchief to my nose. This morning (Monday) I went and found the woman and the family in expectation of receiving the order. I left a man there to inform me when the order arrived. A few hours after this, two ladies went to speak with the woman; but she would not hear what they had to say, and her kindred did all in their power to prevent any remonstrance being made. At two o'clock this day the order arrived. I and some friends who had been waiting with me from Saturday last, hurried to the scene; and although the distance from my house was not half a quarter of a mile, yet such was the anxiety of her friends to complete the business, that we arrived but just in time to witness the corpse brought down to the ghaut. The woman was immediately surrounded by the officiating Brahmins, and in a few minutes was taken to bathe. A few pitchers of water were poured over the corpse, and it was laid on the ready prepared pile, which had been constructed in the most dexterous manner. On each side were three strong piles, or thick stakes driven into the ground, and layers of flax, staves of tar barrels, and thick gran sticks, were placed between to the height of four feet. In a short time, the woman came from the water, and a terrible shout of "Hurreebole" was set up by the two principal and officiating Brahmins, in which the spectators seemed mechanically to join. Now commenced the most horrid scenes ever witnessed: the mob seemed to become infuriated, and all order was abolished. The woman was led or rather dragged by a stout fellow (as he had nothing round his neck I should suppose he was no Brahmin) round the pile three times, casting from a basket, carried by a relation, parched grain amongst the crowd, which seemed to be as anxiously sought for as gold mohurs could possibly have been. I observed her spirits began to fail, that she assumed quite a different hue, and I do verily believe, if the

wretches who surrounded her had not used their utmost efforts, she never would have mounted the pile. Oh! what a scene was this! The corpse having been kept four days was become completely putrid. The mouth and nose were one mass of corruption; all over the body were blisters, each as large as a swan's egg, whilst the colour was varied in all the tints of the rainbow, green, black, white, red, and yellow. The mob were obliged to retire against their will. The stench was abominable, yet between the arms of this corpse was the poor woman tied—yes, actually tied! Two ropes of flax had been left hanging down the sides of the pile, and no sooner had the poor creature mounted the pile than they were thrown across the two bodies and tied. In a moment large pieces of wood, staves of tar barrels, flax and rosin, were placed upon them, and to make sure of their victim, her own relations placed two large green bamboos across the pile; one end of the upper one (that nearest the head) was tied to a stake, and the other held by men: the other bamboo was held by men at both ends. The eldest son then went round the pile three times and set fire to it. I observed that another man who was squatting at the foot of the pile set that part on fire also. In a few minutes the fire caught the combustible material, and the whole was in a blaze. I heard a shriek of agony from the funeral pile, which was smothered by the shouts of the Brahmins.

AFRICAN ISLANDS.

MADAGASCAR.

Extracts from the Journal of Messrs. Jones and Griffiths, Missionaries at Tananarivou, lately received.*

Public Baptism at Tananarivou, in the Native Language.

May 23, 1824, Sunday.—John David, the son of the Rev. D. Jones, was this day dedicated to the Lord in Baptism. Mr. Jones preached in English on the subject of Infant Baptism, from Luke xviii. 19. Mr. Griffiths, on the divine institution of the ordinance, and the mode of its administration, in the native language, &c. from Matt. xxviii. 19. Mr. Griffiths adminstered the ordinance both in the English and Malagash languages.

His Majesty, Radama, attended the service, and also Mr. and Mrs. Hastie, the Europeans here, and the children of the schools. The place was crowded, and the doors and windows were lined with people. Hundreds saw and heard what they had never witnessed before, as this was the first time the ordinance was administered in the native language. The King paid the greatest attention to every thing that was said on the occasion.

As great attention is paid by multitudes to the ministry of the gospel and its ordinances, and as a wide door is opened, not only at Tananarivou, the capital of this Island, where people of all its provinces and districts are residing, and also coming and going continually, but also in the populous villages around, and especially those where schools have recently been established, to teach them and preach the gospel, we trust and pray that many will ere long be baptized, not only with water, but with the Holy Spirit.

O God! pour out thy Spirit upon us from on high, that the wilderness may become a fruitful field, and the fruitful field be counted for a forest!

Sabbath Exercises.

23d.—On every Sabbath day, from six to eight in the morning, we catechise the children both in English and Malagash; at half-past 10, we have divine service in the English, French, and Malagash languages. At half-past one o'clock, p. m. the children are called in and questioned on general subjects. Their answers, only the result of immediate reflection, evince that they think and meditate upon what they hear. A certain number of the forwardest boys then read, in turns, about ten verses each of the Holy Scriptures, that are translated into their own tongue, with correctness and emphasis. At half-past four, p. m. they meet again, to sing a few hymns, both in English and Malagash. We then ask them to relate what they remember of the sermon preached in their own language in the morning. Many of them possess retentive memories, and their account of what was told them from the pulpit would put many a one in Christian countries to the blush. We also propose questions to them out of the subject of the discourse, which are answered with much acuteness; and, as we encourage them to ask us to explain any point they do not well comprehend, they put many shrewd questions to us. After singing a hymn, they are dismissed. We then have a Prayer-meeting. Thus the work of every Sabbath is concluded with prayer to the God of all grace, to make these youths the subjects of divine influences, that they

* Mr. Jeffreys is now stationed at Ambatoumanga, distant about 20 miles from the capital.

may feel and taste the love of Christ, constraining them to become the heralds of peace to the people of this Island, in all its extensive provinces and districts, then will the desert blossom as the rose, &c. &c.

On the first Sunday of every month, we have the Lord's Supper administered; on the first Monday evening of every month, we have our Missionary Prayer Meeting; and, on every Wednesday evening, we have the children collected together to learn to sing; on the same evening, we also have a Prayer-meeting.

Translation of the Scriptures, Composition of Catechisms, &c.

As to the translations of the Holy Scripture, Mr. Jones has translated the first 24 chapters of Genesis, and the first 11 chapters of the Gospel by Matthew into the Malagash language; and Mr. Griffiths the 20th, and the first 11 chapters of Exodus, and the first 11 chapters of the Gospel by Luke. The translation of the Holy Scriptures, the formation of catechisms, the composition of hymns, the superintendence of ten schools,* and more applied for, the preparation for the pulpit, the formation of spelling and reading lessons for the schools, and the superintendence of writing these lessons, say to us every morning and evening, "work while it is day, for the night cometh, when no one can work." Though our hands are full, we are quite in our element. It is heaven on earth to do the work of a Missionary. O, blessed work! heavenly cause! may it *never, never* suffer through Laodicean indifference, but may all its friends be inflamed with heavenly zeal and the Saviour's love to support and carry it on, that ere long heaven may echo with loud voices, saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever."

Superintendence of the Royal Missionary College, Schools, &c.

The school hours of the Royal Missionary College, on Mondays, Tuesdays, Thursdays, and Fridays, are, in the morning, from six to half past eight; and in the afternoon, from 2 to half past four. On Wednesday and Saturday mornings they are from six to half past eight; but in the afternoon of those days we have no school. We teach in the Missionary College the reading and writing of the English and native languages, with grammatical lessons, &c. in each; arithmetic, trigonometry, short-hand, and the use of the globes. To these are added exercises in translating English into Malagash, and Malagash into English. Mr. Jones superintends the College on Mondays, Tuesdays, and Wednesdays; and Mr. Griffiths on Thursdays, Fridays, and Saturdays. Each goes out once a week, (if all be well,) to visit the other schools* by turns, to exhort the children, and converse and preach to the people. By this division of time, each has two whole days of the week, and the intervals between school hours, to attend to the translation of the Bible, and preparation for the services of the Sabbath, &c.

Favourable Prospects of the Mission: help earnestly solicited.

But the means are lacking to carry on our work. Every thing that is to be found in this country, the king and his people will supply us with; but paper, ink, and pencils, slates and slate-pencils, and penknives are not to be obtained; neither are a printing-press and a printer here.† We must therefore look to our honoured fathers and brethren, the directors and the friends of Missions at large, to come forward and supply us with what is lacking; or what shall we say—must we die in despair and leave the Mission to dwindle away to nothing for want of means to carry it on? No; such an idea be far from us. But as we are confident that the Lord has great things to be done in this island, we would use the language of the man of Macedonia to the Apostle Paul, to the friends of the Redeemer in Great Britain and Ireland, &c., &c. "*Come over to Madagascar and help us.*" Come and help us with the necessary means to carry on our work.

The haberdashery which we received a few days ago, for the use of the schools, was very acceptable. On distributing the things among the most worthy of our pupils, they said, "Our teachers have friends indeed *an tany be*," i. e. in the great land, meaning Great Britain, "that think of us and wish us well." They were told, they send you these things for being good children. "When you write to them," replied the children, "send our sincere thanks to them for these things."

As these people are poor, and have no money coming to the country since the slave traffic is stopped, and as we have several boys and girls rendering us great

* Subsequently increased to *fourteen*.

* In all the country schools the native language only is taught.

† The Directors have determined to send out a printing-press and printer for the use of the Mission at Madagascar.

assistance as teachers and monitors, and as, in the course of two or three years, we expect to have a considerable number more able to render us great aid in the way of teaching, it is necessary that articles should be sent to us annually, as rewards to the worthy and good, active and obedient. We mention a few things out of many, and such as would be very acceptable, viz.

Stuff forwarded every year to make a suit of clothes for each teacher* would cost but little in England, but here it would cost a good deal of money. Second blue cloth for jackets, and a few yards of common scarlet cloth for collars and cuffs. Remnants of waistcoat pieces. Fine English calico at 1*s.* per yard for trowsers; and common calico at 6*d.* per yard for shirts, and common jaconet muslin for neck-handkerchiefs.

Girls.

Common ginghams. Cheap calicoes and coloured handkerchiefs. Haberdashery.

Such articles would be very acceptable to the children, while their parents would be highly pleased by seeing their children thus honoured by us, as well as the king.

P.S. We have to add further, before closing our journal, that two more schools were established on the 8th instant in very populous places. Both these schools contain a great number of children of promising talents.

Tananarivou, June 19th, 1824.

Extract of a Letter from Mr. Thomas Rowlands, Missionary Artisan, Madagascar, to the Rev. Thomas Weaver, of Shrewsbury, formerly his Pastor.

Tananarivou, 18th June, 1824.

Rev. and dear Sir,—It is with inexpressible joy I inform you, that I have now important and very encouraging information to impart. The zealous friends of Missions at Shrewsbury, who are looking and praying and contributing for the conversion of the Heathen, will rejoice to hear, that the Mission at Madagascar now wears a most pleasing and promising aspect.

There are fourteen schools established, in which are taught about one thousand two hundred children; and, were we furnished with sufficient means, many, very many, more might be formed, as applications for teachers have been made from various quarters which we have not, as yet, been able to meet. Many of the youths in the Royal School, or College, which is under the care of Messrs. Jones and Griffiths, have made commendable progress in learning; can read the Bible with facility; write a fair hand; are far advanced in Arithmetic; and have acquired a general knowledge of the principles of the Christian religion. It is from this School that the villages have been supplied with teachers.

The instruction of native females is likewise attended to. Mrs. Jones and Mrs. Griffiths have more than 100 under their care, whom they instruct in sewing, &c. &c. The children who have been with them from the beginning are become very clever at their needle, &c.

Messrs. Jones and Griffiths have commenced preaching in the native language. The service at Tananarivou is held in a spacious school-room erected by Mr. Griffiths. The number of people who attend is considerable.

I am receiving instructions from Messrs. Jones and Griffiths, that I may be more useful. When my studies are ended, it is probable I may remove to a very populous village, about ten miles S.W. of Tananarivou, for the purpose of forming an Establishment. I hope to raise a school for the instruction of youth, and, according to my ability, to promote the eternal interests of all. I expect to see great changes in this country, if my life be spared a few years.

The prejudices of the natives are stronger, and their superstitious observances, &c. more numerous than many persons in England are aware of; but, blessed be God, they perceptibly lose ground. There are here many diviners, or persons who pretend to foretel future events; but though their influence over the minds of the people in general is still great, it is not so absolute as formerly.

Infanticide has been here carried on to an awful extent from time immemorial. The country has been drenched with the blood of thousands of innocent babes, born (as their superstitious parents say) on unlucky days. The king discountenances this cruel and unnatural practice; but it is apprehended many are still destroyed.

Another most destructive, depopulating practice is not yet extinguished, viz. *Trial by Poison.* It is somewhat similar to the *Ordeal* formerly resorted to in Britain, in doubtful cases. If a person be suspected of a crime, his judges order poison to be given to him, which, if innocent, he readily drinks, believing it will not kill him; many, conscious of their innocence, have requested permission to

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* The number of teachers is now between 40 and 50; but is expected to be much greater in the course of a year.

drink the deleterious draught, from the above persuasion, and fallen sacrifices to the delusion.

There are many idols, holy places, and holy stones in the country. At the foot of the hill, to the westward, on which Tananarivou is built, is a holy stone, covered with bits of old robes, fastened to it by the poor natives, who vainly imagine that, by this act, they shall be so fortunate as to obtain new ones. Have respect unto thy covenant, O Lord; for the dark places of the earth are full of the habitations of cruelty and superstition.

I was greatly strengthened and encouraged to hear that this Mission has an interest in your prayers. We are impotent, and the work is great; therefore, I beseech you, continue to pray for us.

I humbly present to the notice of my dear friends at Shrewsbury, the school I expect to establish. Any remnants of cloth, old clothes, paper, ink, schoolbooks, slates, pencils, &c. would be most thankfully received. I also offer to their kind notice the Library we are forming at Tananarivou. Pious and scientific books would be most thankfully received by the brethren, and by none more than your friend and humble servant,

(Signed) THOMAS ROWLAND.

Arrival of Missionaries.

The Rev. William Reeve, from Bellary, and the Rev. James Mercer, with Mrs. Mercer, from Trinidad, have lately arrived safe in this country.

Letters received from Missionaries.

During the past month, letters have been received by the Directors from

Messrs. W. & A. Fyvie,	Surat,	1st Oct. 1824.
J. Hands,	Bellary,	4th July & 17th Aug.
Micaiah Hill,	Berhampore,	4th June.
George Mundy,	Chinsurah,	11th July.
Laidler, Chambers, & Campbell	Bangalore,	17th Sept.

DOMESTIC MISS. INTELLIGENCE

ANNIVERSARY.

Union-street, Borough, Southwark.

THE First Anniversary of the Union-street Meeting Auxiliary Missionary Society was held on Friday evening, Feb. 18, 1825. Robert Steven, Esq. one of the Directors of the Parent Society, was called to the Chair; and the following persons successively addressed the Meeting:—Rev. Dr. Morrison, from China; J. D. Pearson, Missionary from Chinsurah; Rowland Hill, A. M.; Edward Ray, Missionary from Calcutta; James Parsons, York; William Reeve, Missionary from Bellary; Joseph Fletcher, A.M.; and James Mercer, Missionary from Trinidad, &c. &c. It appeared from the Report which was read, that the total amount of proceeds from this Auxiliary for the year exceeded 160*l.* The place of meeting was crowded to excess. Much important and affecting information was communicated. Several resolutions, expressive of warm attachment to the cause of Missions, and of decided approbation of several important measures adopted by the Directors of the Parent Society, were passed; and the gracious presence of Him, whose "is the greatness, and the power, and the glory, and the victory," was, we trust, vouchsafed to the assembly.

MISSIONARY SALE.

IN answer to the numerous inquiries of the friends of the Missionary Society, the Directors state, that it is not their intention to have any Missionary Sale this Spring; but should any ladies have prepared any fancy articles, they will be most thankfully received at the Mission-house, and will be forwarded to India for sale there, in support of the Native Female Schools. Two cases have been already sent out to Calcutta, and it is proposed to send another the latter part of the month of April.

SPECIAL GIFTS.

THE Rev. William Macdonald, late of Enfield, one of the zealous and constant friends of the Society while he lived, has testified by his last will and testament the deep conviction he had of the high claims of the Missionary Society.

From one of his Executors the Directors have received the following communication:—"The deceased has bequeathed all his books to the Anglo-Chinese College, Malacca, ten pounds to his servant, and all the rest of his property, of whatsoever kind, and wheresoever found, to the London Missionary Society; which we expect will amount to six hundred pounds."

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January to 16 February 1825.*

IN LONDON AND ITS VICINITY.

Legacy by the late Thomas Stiff, Esq.—Z. Stiff, Esq., Miss Stiff, and Miss A. Stiff, Executors (Less Duty 10*l.*)	100	0	0
Miss Sophia Baylus.—Don.	21	0	0
A Friend to the Society	1	1	0
A Friend, per Rev. H. Townley	8	5	6
R. T.	5	0	0
Q.	5	5	0
P.	2	0	0
Part of a Tenth Increase "Peter."	1	0	0
Amicus	0	10	0
Produce of Rags.—Mrs. R.	1	1	0
Chelsea.—Ranelagh Auxiliary Missionary Society.—Rev. R. H. Shepherd.—G. Downing, Esq. Treasurer	40	0	0
London Road Chapel.—Rev. T. Harper.—Subscriptions	7	16	0
Vauxhall.—Rev. F. Moore.—Collections after Sermons; per Rev. Messrs. Townley, and Fennell	15	2	6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cornwall.—Penzance Juvenile Society; per Rev. J. Foxell	20	0	0
——, John Clapham, Esq.—Don.	20	0	0
Dorset.—Wareham.—Rev. Mr. Wills, and Congregation	14	0	0
Essex.—Saffron Walden.—Rev. W. Clayton and Friends	23	8	7
Hants.—Odiham Missionary Association.—Mr. W. Seymour, Treasurer.			
Subscriptions	14	4	8
Three Missionary Boxes	1	18	6
	16	3	2
Lincolnshire.—Sleaford.—Rev. T. Coales.			
Collection	13	8	11
Collected by Mrs. Coales	9	2	0
Miss Weightman	2	5	4
Miss Twidale	1	10	0
Missionary Boxes	2	12	0
Club Box	0	15	4
Helpringham.—Friends	0	15	0
	30	8	7
Less Expenses	3	11	4
	*26	17	3
Kerton.—Legacy by the late R. York, Esq.—Messrs. W. Rodgerson, W. Dods, G. Holland, and F. Robinson, Exors. (Less Duty and Expenses 6*l.*)	50	0	0
Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; per Mr. F. Lines	5	2	0
Northamptonshire.—Peterborough Independent Chapel,—Rev. J. E. Isaac; per Mr. T. Whitwell	5	0	0
Salop.—Ellesmere.—Rev. Mr. Langford's Chapel.—W. B.			
Collection and Miss. Church	1	1	7
Sunday School Girls	2	6	2
Ditto Boys	1	12	3
	5	0	0
Somerset.—Bristol.—Net Proceeds of the Ladies' Bazaar for the sale of Fancy Work	179	8	7
Sundry Subscriptions and Donations	59	17	5
	239	6	0
Worcester.—Lady Huntingdon's Chapel.—Rev. E. Lake.			
Annual and Penny-a-week Subscriptions	19	14	0
Sale of Muslin Ends	0	10	6
Missionary Cottage	0	18	6
Ditto Miss Wood's Seminary	0	10	0
Collected for Mrs. Smith, &c.	16	13	0
	38	6	0
Scotland.—Edinburgh Auxiliary Missionary Society.—George Yule, Esq. Secretary	140	0	0
Dundee.—West Port District.—Penny-a-week Society; per Mr. Alex. Eason	3	3	0
Dunkeld Missionary Society; per Rev. J. Black	20	0	0
Musselburgh.—A Friend; per Rev. John Watson	10	0	0
Cambraes Bible and Missionary Association	4	0	0
Ireland.—Dublin.—Y.	3	3	0
Wales.—Swansea.—Countess of Huntingdon's Chapel; per Mr. T. Walter.—			
Juvenile Society	24	3	3
Annual Subscriptions	4	4	0
Miss. Box; per Mrs. Jones	1	0	0
Produce of Gold ends, per Do.	0	7	0
	29	14	3
France.—Paris.—Rev. Mark Wilks	1	16	0

* £5. acknowledged in October Chronicle.

Donations on behalf of Mrs. Smith, &c.

Joseph Bunnell, Esq. (2d Donation.)	4	0	0
—— Body, Esq., Reading	1	1	0
B. Brecknell, Esq.	2	2	0
U. Y.; or U. R.	1	0	0
A. R.	0	10	0
Y.—A Friend to Liberty of Conscience	1	1	0
Mr. Hopkins	1	0	0
Rev. B. Rayson and Congregation, Tonbridge Chapel	45	19	6
Lowestoft.—Friends	1	0	0
Huntingdonshire Missionary Society; per Rev. J. Hemming, Sec.			
St. Ives.—Collection	4	2	0
Mrs. M'Kenzie's Seminary	0	16	0
	4	18	0
Worcester.—Lady Huntingdon's Chapel.—Rev. E. Lake	16	13	0
Rev. Dr. Clunie, Manchester	1	0	0
Mrs. Clunie	1	0	0
A few Friends; by ditto	1	11	0
	3	11	0

For the Education of Native Females in India.

R. M. E. and H. four female Children 1 3 0
I. L., Jun., for Lydia Sarah Luck (1st payment)..... 3 0 0

For the Support of Native Teachers.

Birmingham.—Mrs. James, for the Native Teacher "*Rowland Hill,*" 5th payment 10 0 0

Donation for the School at Bethelsdorp, superintended by Mrs Monro.

Miss Maddox' Young Ladies..... 1 10 0

Fund for Widows and Orphans of Missionaries.

Wm. Townsend, Esq..... 10 10 0
Charles Holehouse, Esq..... 5 5 0
John Dalton, Esq..... 10 10 0
Rev. W. Kemp 1 1 0

Additional Donations towards the Mission Chapel, Pinang, or Prince of Wales Island.

	Sp. Dol.	Pice.
Mrs. Phillips	50	0
—— Macalister	50	0
—— Clubley	30	0
Miss Macgachen.....	25	0
—— Carnegy	50	0
Mrs. Ibbetson	25	0
—— Coombs	15	0
—— Hutchings.....	15	0
—— Anderson	15	0
Mr. and Mrs. Palmer, 2d Donation..	20	0
Mrs. Wallace.....	10	0
The Daughter of a Friend	5	0
Lieut.-Colonel Farquhar.....	50	0
Gunner Anthony Lax	0	4
Carried forward	380	4

	Sp. Dol.	Pice.
Brought forward	380	4
Gunner John Tomlinson	0	4
Gunner Andrew Buchanan	0	4
Lieutenant Day, 2d Donation	10	0
F. Halleburton, Esq.	20	0
H. Scott, Esq.....	10	0
From four female Children of a Friend	20	0
P. O. Carnegy, Esq.....	25	0
W. Anderson, Esq.	20	0
A little Boy's Gift	5	0
B. I. Cuthbertson, Esq.	20	0
From four Children of a Well-wisher	10	0
Serjeant-Major Donovan.....	0	25
	500	37

ANGLO-CHINESE COLLEGE.

The whole of the Library belonging to the late Rev. W. M'Donald, of Enfield, containing several valuable Works on Divinity, &c. value 50*l.*

A Friend to the Ultra Ganges Mission, towards the Education of a Student at the Anglo-Chinese College, Singapore, whose object shall be purely Missionary, 3d payment, £100.

Donations from several Ladies and Gentlemen at Newcastle-on-Tyne; by Mr. Jas. Finlay £24 19*s.* 2*d.*

The Thanks of the Directors are presented to the following; viz.

To Anonymous, for 6 vols. and 110 Numbers of the Cottage and Sailor's Magazine, and a quantity of Tracts—Rev. Mr. Norris, for 116 Numbers of various Periodical Publications, Reports, &c.—"A Widow at Bristol," for a box of Books—— Parker, Esq. for a number of scarce Books and Pamphlets—Mr. W. Bonyard, for a parcel of Copybooks——To Anonymous, Mr. Fordham, and Mrs. L. Horsfall, for 78 vols. and 253 Numbers of the Evan. Mag.

MISSIONARY ORDINATION.

On Tuesday evening, the 15th inst. (March) Mr. Edward Ray, from Calcutta, will be publicly ordained as a Missionary to the heathen, at Orange-street Chapel, Leicester-square, London. Rev. Dr. Harris, Rev. Dr. Morrison, Rev. Henry Townley, and other Ministers, are expected to be engaged on the occasion. The Service to commence at six o'clock precisely.

HYMN.

THE TRIUMPHS OF CHRISTIANITY OVER TAHITIAN SUPERSTITION.

The following Hymn is dedicated to his greatly esteemed Brethren and Sisters engaged in the Tahitian Mission; by their affectionate Friend and Brother.—DAN. TYERMAN.

BLESSED era! now arrived,
On Tahiti's happy shore;
Where the Gospel's joyful tidings,
Teach the people to adore,—
That Jesus,
Whose triumphs we'll for ever sing.

How deep the gloom! how long endured!
That o'erspread these lovely Isles;
Death and Hell maintain'd their empire;
Jesus now affords his smiles;—
And he cheers
Thousands with his unchanging love.

What cruel rites and horrid slaughter
Did these heathen regions see;
How degraded were these Pagans,
Jesus Christ has now made free;
And he rules
By the kind sceptre of his word.

Mould'ring Maraes, prostrate altars,
Speak aloud the power divine;
Holy Sabbaths, Christian graces,
Make the Saviour's glories shine,
And confound
The hosts of Earth and Hell combin'd.

Kings and Chiefs by sin enslaved,
Consecrate themselves to God;
Family altars, heavenly praises,
Shout the vict'ries of that word,
That shall spread,
And fill the earth with peace divine.

Reign thou Saviour in these islands;
Fix thy throne; maintain thy sway
Bless thy servants; crown their labours
Usher in that glorious day,—
When all lands,
Shall own and fear the living God.